

Aina Dawudi



The mausoleum of Hazrat Syed Daud Bandagi Kirmani

Translated by
Hafeez Anwar
Email :hafeezanwar@yahoo.com

Published by

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My Guinness World Record

Claim ID: 287230

Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes

We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two episodes

Owaise of Qarni.

Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no

longer viable.

As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,

Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A., on their website. Its link is as follows

[www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20\(Memories%20of%20the%20Saints\).aspx](http://www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20(Memories%20of%20the%20Saints).aspx)

This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

About the Author HAFEEZ ANWAR

Is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Dear All

Salam

Please find the link as follows

www.download-books.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/11969862/407172e5/#

Regards

Hafeez Anwar
Email hafeezanwar@yahoo.com

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The verse Fateha (The opening)

It is difficult Your praise and it is hidden Your virtues in all
You are visible there in all and You are there in everything
For every particle, you are created from the beginning to end
You are Sustainer of all not in this world, but in another world
You are Lord of the worlds and you are forgiver of the worlds
You are kind to all and Your kind favor is there for all persons
Those who are pious then You are merciful to such persons
Your special favour is there for them and You are kind to them
You are the owner everyone settle deeds on judgment day
In your hands is a penalty and a prize and you are the owner
All our worship is for Your sake, oh Lord of the two worlds

All slaves belong to you from the origin, if he is big or small
 For all our needs you are essential and Your personality is kind
 You give all one who calls you as You are a kind helper to all
 Guide us such right path now, on which path who went away
 With Your graces and all passed away on such path indeed
 But there will be no such way never, which is ignored by You
 So who lost and misguided on such way due to your anger
 This is the prayer of your slave and its is request of your lowest
 Accept the prayer of Sahwi as you are an owner of two worlds

Translated by
 Hafeez Anwar
 Translator ‘ Muslim Saints and Mystics’
 (The Tadhkirah al-Awliya of Farid al-Din Attar)
 And “Hasth Bahist”
 Email : hafeezanwar@yahoo.com
 Hyderabad, India.

Preface

In this book translation of the episodes are added from the Urdu book *Aina Dawudi* compiled by *Miya Anwar Chisti* and this book is well known and famous in the Urdu language and in which there are available some great achievements of Hazrat Dawud Bandagi in the area of the Panjab, and these details are not yet known to the general and special persons and these chapters are added in this book and which are available in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will start reading its first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saints are added in this book and these holy saints were passed away from the world many centuries years ago.

Even though this is a small book but due to its importance it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information about the pious saint who was passed away from the world upon doing his great endeavours and many hard tasks and this work of Islam he was done in the foreign lands so this book is a great book and it will present the ocean of knowledge for the guidance of people towards the right path of Islam by reading the biography of this holy saint.

In the beginning of this book the translator's brief biography is added for the reader's information and reference.

To write about this great personality of the Punjab area is not only it is difficult, but it is very hard task as he did many great endeavours as for the teaching and preaching of Islam in and around the Punjab region and there were no such personality during his time.

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as Hazrat Dawud Bandagi was not only a great pious personality of his time in the area of the Punjab but

he was also he was well known and famous for his teaching preaching mission work in the Panjab region. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Sindh and around this region and there was no such personality during his time.

This book is edited and formatted as per the great book '*Muslim saints and Mystics*' in English version (Tadhkirtal Auliya by Farid al Din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

Author's Introduction		
	<p>The publication note in the Second Episode by Mr. David Rosenbaum of New York Times</p> <p>Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and</p>	

13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words “ I am the truth” in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owaise al- Qarani. Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

=====

Owaise of Qarni

113k - adobe pdf - view as html

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On him, which were explained by the prophet. Then Owaise of Qarni . . . Translated from Urdu to English by Mohammed A.

Hafeez, B.Com. Hyderabad, India. , reference book . . .

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

Tadhkiratal-Auliya' by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-

Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-

Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available . His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time .

Due to many great chapters this book is very famous in the world and its translations are available in many languages of the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of Qarani' on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,
David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,
I have received the RTF file.

Thank you.

Will post it during the next update of the site.

David Rosenbaum

Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr. David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owaisie of Qarni. Muslim

Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Owaise al-Qarani.

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2. Owaise of Qarni (PDF)

will create 70,000 angels same as Owaise of Qarni (Clone) and when ... Owaise of Qarni told him to stay there and he went away and ...

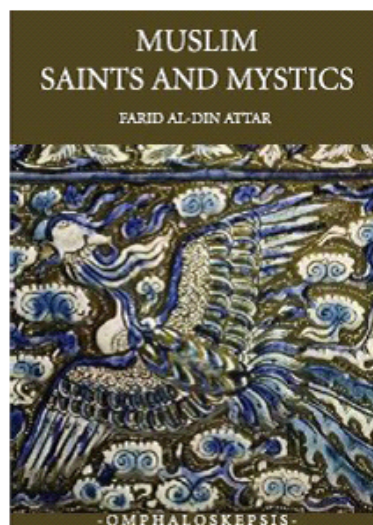
www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k -

View as html - More from this site –Save.

=====

Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteq al-Tayr* (The Conference of the Birds) and the [Ilahi-Nama](#) (The Book of God).

[Muslim Saints and Mystics](#) is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed A. Hafeez, omitted in Arberry's text, is included at the following link: [Owaise al-Qarani](#).

**New York Times reporter Mr. David E. Rosenbaum was
beaten,
robbed and dispatched to his death**

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book Tadhkirat Al-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaize of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2. Muslim Saints of Hyderabad
3. Gulzar Auliya
4. Kashaf-ul-Asrar
5. Bahar-E-Rahmat.

8. Hasth Bahist

9.200 kid books

10.The 100 names of Madina city

11. The Muslim Saints of of Bider

12. The Muslim Saints of of Bejapur

14.Tadhkirtal Auliya (Muslim Saints & Mystics)

15.Biography of Hadrat Syed Shah Ghulam Afzal Biabani

16. Khair Majalis the advices of Hazrat Nasiruddin Chirag
Dehlavi

17. Biography of Hazrat Khaja Usman Haruni

18. Biography of Hazrat Baba Tajuddin Nagpur

19. Anis Arwa by Hazrat Khaja Moinuddin Chisti

20. Biography of prophet Mohammed (peace be upon him)

21. Biography of Hazrat Mashooq Rabbani Warangal

22. Biography of Hazrat Shah Shah Afzal Biabani

23. Biography of Hazrat Syed Shah Sawar Biabani

24. Muslim Saints of Warangal

25.Muslim Saints of Chennai

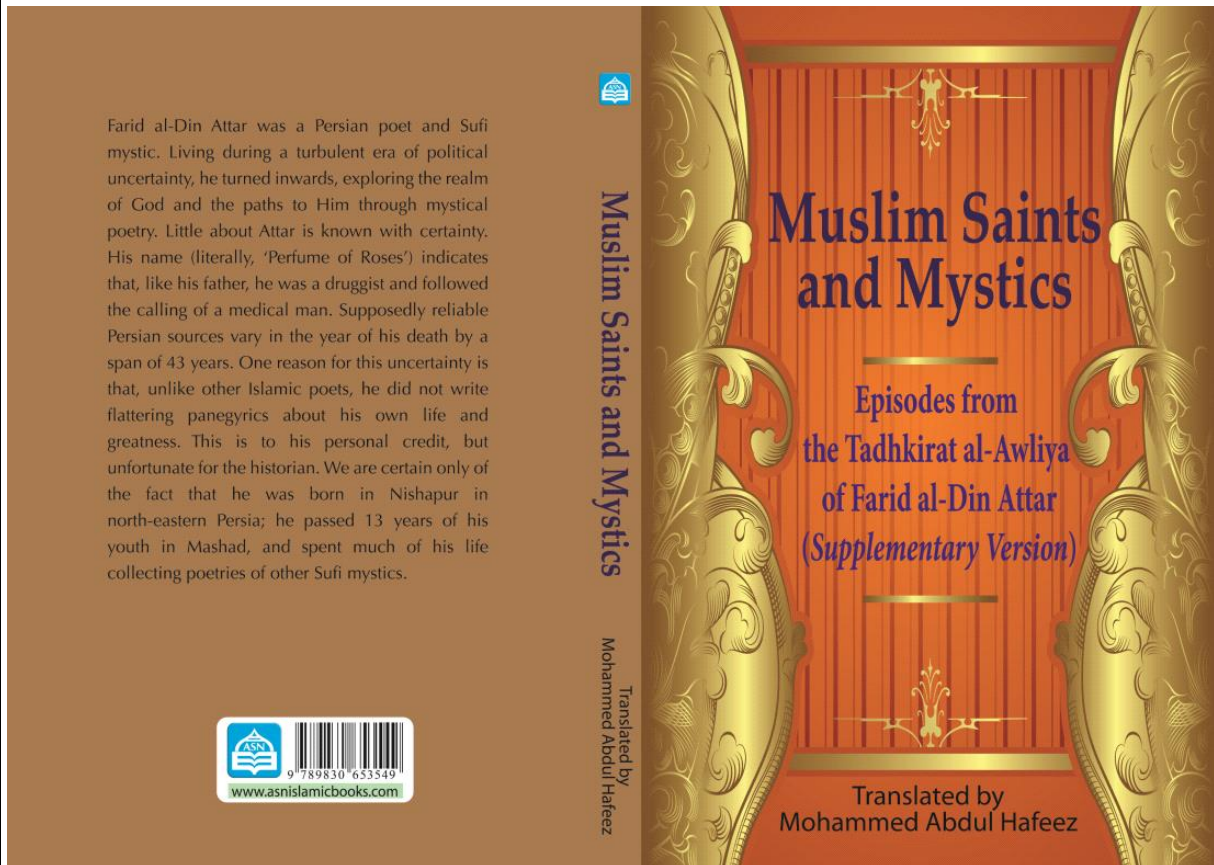
25. Muslim Saints of Aurangabad

An Ad for my book

Muslim Saints and Mystics'

**Episodes from the *Tadhkirat*
al-Awliya of Farid al-Din Attar**

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.

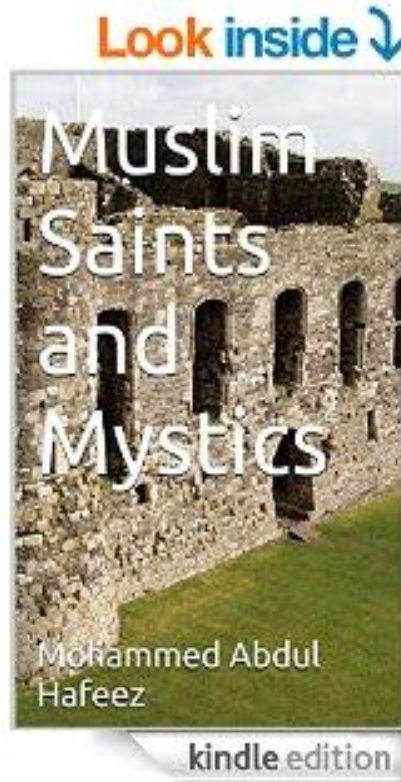


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A.S. NOORDEEN
P.O.BOX 42-Gombak,
53800 Kuala Lumpur
Tel: 03-40236003

Fax 03-40213675

E-mail : asnoordeen@yahoo.com

An Ad for my another book
Muslim Saints and Mystics'
Episodes from the Tadhkirat
Al-Awliya of Farid al-Din Attar
(Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics*' are added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly.

Amazon.com

----- **The Bio Links of the author**

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India.

I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help

of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT

Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them

Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3.

Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

My three poems

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness of night
 I visited the tomb of white
 Full beautiful in the glorious moon light
 Shah Jahan's love and Mumtaz's beauty
 Making fun of today's love and poverty
 No-one leaves without feelings of beauty
 After seeing the Taj Mahal's majesty
 The Taj was reminding me the duty of love
 And showing the king's power of love
 Even today in the darkness of strife
 The Taj is preaching a lesson of love and life.
 By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the fragrance of loving memories
 Which shaken the depth of our saddest loving memories
 Even the seasonal changes and other worldly affairs
 Could not diminish away her saddest loving memories

Due to the saddest grief, our souls are broken
 We are worldly losers and our hearts are broken
 Oh : her saddest memories you must not die
 Guide us to cover the deliverances of the world
 Oh : Lord takes Thou care of this beloved soul
 Who never faced any worldly peace and pleasure.
 By Mohammed Abdul Hafeez, B. Com.

The Dim flame

When the flame of her life was going to dim
 No one of us not there to say goodbye
 It is how painful for our whole lives
 That we cannot see her at death time
 Death is sure for every human beings
 But how her strange death was indeed?
 Her loving relatives were far from her
 And they cannot reach for the last visit
 We should believe in the heavenly Lord
 Who made our vast and great human land
 Sure she has gained a position in the grave land
 So, We should not worry Allah is great and known.
 By Mohammed Abdul Hafeez, B. Com.

The author wept very much at the Qazipet grave yard

The author upon his return from his service of the foreign country visited Qazipet after a gap of many years the grave of his grandfather and grandmother at Qazipet recently in the month of May 2014.

When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Qazipet for many years and his grandmother who lived in Qazipet village for many years and she did many endeavour there and she helped many needy women and children there so now both of them are buried in the graveyard of Qazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Qazipet.

When my grand dad Sheikh Dadan reached Qazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Qazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.

- 1 .He left his superior job in the police department.
2. He left his native place of Medak.
3. He left his big house in Medak.

Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book ‘Tadkiratal Awliya’ by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book ‘*Muslims Saints and Mystics*’ was already published by A S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints

and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul

Wasi Rabbani , who was studying in St. Domnics school

Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad .

We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is

Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2.

Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Qazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Qazipet my

father married to Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Qazipet Dargah Sharif (shrine) with great fame and good name my grand dad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master.

Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Qazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Qazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Qazipet shrine through the supervisor from the government

treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of *Biography of Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh

Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post. It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Qazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Qazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Qazipet and the staff

members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book '*Lemat Biyabani*'

By Syed Khaja Sadat Hussain Biyabani

Translated by

Mohammed Abdul Hafeez, B.Com.

Translator 'Muslim Saints and Mystics'

(The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grand father and grand mother at the graveyard of Kazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.

Translator 'Muslim Saints and Mystics'

(The Tadhkirah al-Awliya of Farid)

Mr. Hafeez Sahib

Wa alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution. Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries. I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from above mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri

5873 E Beverly Circle

Hanover Park IL 60133

Cell# 847-436-8535

In the loving memory of my mother

Mother you lived long and left us on 3rd November 2016
And showed us a life by drawing a good road map of life

You protected us since childhood till present time of life
So we cannot ignore you during our entire period of life

Your life was not at all dull in the wasteful ways
It was an example of the struggle for the happy life

Your determination was so great to fight the life
By such you have good benefits you have gained

You acted in the world, but also active in the religion
Your presence was a grace due to the kindness of God

After your demise, was a loss and damage in the house
Her name Akhter, she was a star of the luck in her life

Her life journey was ended in 6 days in the hospital
Left on us an impression which cannot be removed

Oh God, you have been given a position in the world
Kindly bestow the mercy on her final resting place

Hafeez Anwar

Email: hafeezanwar@yahoo.com

Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid Al-din Attar)
& Hasth Bahist, Hyderabad

(The Tadhkirah al-Awliya of Farid Al-din Attar)
& Hasth Bahist, Hyderabad

Reviews on book Hasth Bahist

Reviewer: [MUHAMMED A. HAFEEZ .B.COM.,](#) - - June 19,
2018

Subject: Regarding the book Hasth Bahist
Dear all

Good day

Please find this book at the below link

<https://www.kobo.com/in/en/ebook/hasth-bahist>
https://archive.org/details/HASTHBAHISTCOMPLETE_20180
2

Regards
Mohammed Abdul Hafeez
Hyderabad, India.

Reviewer: [Book for y](#) - favoritefavoritefavoritefavorite -
April 25, 2018

Subject: Good hard work

Good to see because as today platforms of this world, this book
is a very I really appreciate of Mohamed Abdul Hafeez sir, to
his hard work and dedication to represent the books to us.

In the praise of Sultan of Sher Garh

Hazrat Dawud Bandagi is the Sultan of the Sher Garh
 Not in the subcontinent, but he is famous in the world
 He is famous and known in all over the subcontinent
 Since the time of the rule of the King Akbar in the India
 His old disciple Mulla Badayuni is famous in the world
 Who was Navratan of the court of the Mughal King Akbar
 He is also famous as second Ibrahim for his fire miracle
 He is also famous in the Punjab for his preaching mission
 For this reason many of the events are famous in that area
 Which are mentioned well in his old book *Aina Dawudi*
 In the above book there, written his teaching and sermons
 As he is old and pious preacher of the India and famous
 As 800 years passed away, but his shine and name is fine
 He was a lover of the prophet and Hazrat Abdul Quader
 Once Akbar came from Pakpatam and stayed near Shergarh
 He sent messages to Sheikh to meet, but he was ignoring it
 First time Hafeez ,who was translated his book in English
 So it will be known my book for the sake of the Sheikh
 It is a request of Hafeez in the Allah's court for his needs
 So Allah kindly accept my request for the sake of the Sultan

By

Hafeez Anwar

Email hafeezanwar@yahoo.com

AINA DAWUDI

1.The historic importance of Shergarh

Introduction

The town is well known all around Punjab, for a famous late-sixteenth century Qadiriyyah Sufi saint, Daud Bandagi Kirmani, who lived and died in the town. He was born in Sitapur, the village of modern-day Muzaffargarh District. His family had migrated from Kerman Province in Persia, and claimed descent from Prophet Mohammad. After receiving his formal religious and spiritual education from the Peers of Uch, he established himself in Shergarh, where he lived from then on until his death.

He converted many tribes in the present-day districts of Faisalabad, Sialkot Sheikhupura. Hafizabad, Sahiwal & Gujranwala, and although he lived in Shergarh, he did not carry out much of his work in that area because most of the native tribes, such as the Wattu and Joiya had already previously been converted by Baba Farid of Pakpattan. The tribes converted by Daud Bandagi Kirmani include mainly Rajput & Jat clans of the above-mentioned areas. Some of these are Virks, Bajwas, Cheemas, Chatthas & Sahis. He is claimed to have converted 35,000 people to Islam, and 365 people to sainthood in all. Some of his prominent disciples include Bala Pir, `Abd al-Qadir Bada'uni, Wahab Chishti & Kamal Chishti. The saint died in 1575, after which his nephew and son-in-law, Shah Abul

Mu'aali, had a beautiful, large mausoleum erected for his grave. This mausoleum is visited by many "murids" in the month of March when his urs is held. Apart from his murids, the mausoleum attracts the attention of many curious travelers, artists & calligraphers all year round, as this mausoleum is one of the rare monuments in the country which has calligraphy and tile work in the "Naqashi style". The shrine used to be in the care of the local "Gaddi Nashin" (eldest direct descendant), but after the land reforms of Ayub Khan, it was turned to the Auqaf Department Okara. Syed Muhammad Ibrahim alias Shaikh Daud Bandagi Kirmani was a famous 16th-century saint of the Qadiri order. His grandfather and great grandfather migrated from Kirman to Sitpur, Muzzafargarh in circa 1410. Muhammad Ibrahim was born in Sitpur in 1513 AD (919 AH). After receiving formal religious instruction in Dipalpur and Lahore at the hands of eminent scholars of the time, Shaikh Daud decided to relinquish all worldly and material pursuits and chose for himself the path of esotericism. Shaikh Daud, in the quest of spiritual enlightenment, spent years in extreme worship, complete solitude, and absolute self-denial. Although he obtained sainthood through the "Owaisi tariqat", that is, without recourse to any outward teacher or murshid, Shaikh Daud later joined the Qadiri Order at the hands of Shaikh Hamid Gillani Uchi at Satghara. After formally becoming a member of the influential Qadiri Silsilah, Daud Bandagi Kirmani established his shrine in the remote village of Shergarh (in present-day District Okara) which subsequently became the center of the Qadiri order and started to attract multitudes of people from all walks of life. Daud Bandagi Kirmani through his sanctity,

egalitarianism and compassion converted a large number of Jat and Rajput Hindu tribes of Punjab to Islam. Some of the tribes converted either fully or partially by the saint are, the Chatta's, Cheema's, Virk's, Bajwa's, Tarrar's, Sahi's, Wattoo's, Majhiana's, etc.

Some of the famous disciples of the saint were, Shah Abul Muali Kirmani Qadiri (his nephew and son-in-law), Mullah Abdul Qadir Badaoni (the famous historian during the time of Akbar), Shaikh Jalaluddin alias Behlol Dehlavi (the maternal ancestor of Maulana Abul Kalam Azad), Shaikh Abu Ishaq Muzangi, etc.

Shaikh Daud Bandagi Kirmani passed away in 1575 AD (982 AH). His mausoleum in Shergarh is a splendid example of early Mughal architecture. The interior of the mausoleum is decorated with intricate Naqashi – fresco. On each of the eight interior panels is a Persian couplet by Shah Abul Muali extolling the virtues of the saint. The annual Urs celebration of the Shaikh is held in Shergarh from the 13th to the 17th of March. Tens of thousands of devotees from all parts of the country throng in Shergarh to pay homage to the saint who brought their forefathers into the fold of Islam more than four centuries ago.

Thousands of devotees, walk towards the Darbar on the holy occasion "urs" and make sure their attendance. By this way, people show their humbled love towards the saint "Hazrat Syed Daud Bandagi Kirmani" There are many devotees gathered from all over Pakistan and many days they travel and reach their destination. And hereby, the people of this place, according to approach distribute anchorage in these days. Where there the

devotees stay or live during their travel, enjoy the hospitality by other believers over there.

Two days before these days, people reach at the Darbar of "Hazrat Syed Shah Abu-al Mauli Qadri al Kirmani" in the evening on March 11. After having a night stay, these people leave for a Sher Garh village in the morning on March 12. On the next day on March 13 after Assar prayer, people reach their destination Tomb "Hazrat Syed Daud Bandagi Kirmani" at Sher Garh.

This way recalls the memory when "Hazrat Syed Shah Abu-al Mauli migrated to Lahore by walk regarding the decree of the order of his spiritual guider "Hazrat Syed Daud Bandagi. And then he gave Islamic teachings and filled the heart of people from the lights of Islam. He made thousands of people a Muslim and he remained in the same place till his last breath and his tomb are at the same location where he stayed after migration to Lahore.

This historic village is 17 kilometers away from district Okara's Tahsil Renal Khurd on Depalpur road. The reason of its fame and well known is that here the king of the spiritual masters and Sufi persons and as well as shore-less of the sea of mystic way and person of the reality Hadrat Sheikh Syed Dawood Bandagi Kirmani was lived here. And his personality was with qualities. Due to the blessing of the glorious mausoleum the Sheikh of time the city of Shergarh is well known and famous all over the subcontinent. The Shergarh's historical background is mentioned in the history book of Shershah by Manzar Abbas Khan Sarwuni which is as follows.

When Sher Shah has conquered Multan then he has sent his special confidant Sardar Fath Jung as ruler of Depalpur. The ruler was given to this village the name of the Sultan Sher Shah as Shergarh. And its limits are in the direction of north and south are up to river Ravi and river Sutlaj and this village are located in between the two rivers. Due to the canal irrigation system in this area is very much infertility and flourished. During the rule of Mughal King Humayun its ruler Chakar Khan Rind, who was established military check posts in this city and which used to watch for the safety and security of the business caravans coming and going to Multan. And also to control check on the crimes in this area.

2.The old central mosque in Shergarh

In the history book of Sher Shah it is mentioned that “ When Sardar Fatah Jung was conquered this village and given its name was as Shergarh then he was constructing a grand mosque and this mosque was completed in the tenth century’s fifth decade and its length is 100 feet and width is 25 feet and there was constructed five tombs on five doors of the mosque. But the tomb, which was in between was being bigger than all tombs. At the corner side, there were octagonal minarets constructed and each and every minaret was 25 feet in height. At the side of the mosque in the north and south direction, there were steps. In the inside building of the mosque and on the door there was made available fine floral pattern and designs. The measurement of the courtyard of the mosque is 30 feet x 100 feet. And on its one corner, there was one well and there was constructed ablution room attached to it.

Due to the passing of the time, this mosque's most part of the building was damaged by the year 1955. Only on the left side, there were two doors are available in the shape of the deserted condition by the year 1958.

In the year 1976 in the month of Rabil Awwal this mosque, which comes in the heritage category, so, for this reason, this mosque's re-construction work was started. And in a short period of time, the construction project was soon completed. The old arch of the mosque was kept in its old place, but it made large in size than the older arch. With this building, there were constructed the following attached buildings.1. Free dispensary.2.Public school and one public library. This old mosque which is located on the way to central way to the mausoleum of Hazrat Syed Daud Bandagi Kirmani.

3. Hazrat Syed Daud Bandagi Kirmani's genealogy record

His family members belong to the province of Kirman in the country of Iran. This family was excellent due to genealogy links as well due to knowledge and education. When Turkman tribe was started looting and killing in the Kirman province, then this family's head Mir Fazal Allah Baqi was migrated to India along with his son Syed Mubarak Kirmani and his family members. While traveling in many places he was coming to a Sitpur village near Multan city. And this village is available in the limits of Muzaffargarh. Upon Mir Fazal Allah Baqi there was prevailed such effect of honour of the unity of the God. And so, for this reason, he did not instruct his son Syed Mubarak the knowledge of the manifestation. Upon his death, Syed Mubarak

came to Ouch and for obtaining further knowledge he went to Bukhara. Still, he was passed the half of the journey, then at that time in one night he was seeing him in his dream and he was putting his Slavia on his tongue and he asked him that “Syed Mubarak return back to home and look after there your elder sisters and mother. Whatever you want to get in Bukhara, which you will find in yourself. ” So when he was returned back from the journey, then upon him there was found the revelation of the knowledge of the manifest and innermost. Then it became his such condition that if there will be required to find any Islamic issue, then all learned persons from the Multan used to visit and get solved their problem by Syed Mubarak’s help and knowledge.

Syed Kirman has three sons and the details are as follows.

1.Syed Fatah Allah 2.Syed Haroon 3.Syed Allah Dad. And these three sons were well known and famous in the fields of knowledge and truth. There was a great grace of Allah upon them.

Syed Fatah Allah was married into a respectable and well-known family and his pious wife’s name was Haj Bibi. And from her body, one daughter and two boys were born and his elder son was Sheikh Syed Rahmatullah and who well known in the knowledge. And his second son Sulaiman Sheikh Syed Dawud and who was the Sultan of the kingdom of mystical experience and well known and famous person for the generosity and salvation.

Blessed birth

The father of Syed Kirmani Syed Fatah Allah died four months before his birth and he was become suffering from the disease of the plague.

In the book of '*Maqamat Daudi*', it is mentioned that “ About the date of birth of Sheikh Daud is 27th Ramadhan in the night of power in the year 919 Hegira. So, for this reason, his grandfather Syed Mubarak's condition of overjoy and happiness was such that in this situation he used to go out of the house for some time and for some time he used to come back into his house. He was feeling strange eternal pleasure for this reason, in this matter. So he began reading a verse of night of power in the style of great devotion. When his friends were asked him “The reason for his happiness and joy with him.?” Then he said that “ During the blessing night of the power Allah has given him a child who is like a ruby, who is also incomparable and from him, the people world gets in the knowledge of manifest and innermost and will be getting much benefit and favour from him in this matter. Because Syed Mubarak Kirmani having excelled in the perfection of innermost knowledge among the people of vision.

Still, he was young then at that time his father has died. At that time there were so many changes which occurred with the passing of the time there. In Multan and around it, upon the death of the leader of tribe Sardar Malk Ghiyasduddin and after his death the people of the tribe who were involved in sinfulness and destruction. And they also involved in big sins. So, for this reason, respectable persons of the area began migrating from

there to other places. And before this Syed Mubarak and Syed Fatahallah were dying there.

In the book which is mentioned above, it was written that during the period of the freedom struggle in the year 1857 Hazrat Dawud's mother was forced to leave from there to another place with his two sons and she was packed his baggage for the journey. But Syed Harun and Syed Dad were deciding to leave there on the trust of Allah while the following patience there.

Bibi Sahiba while facing the difficulties of the journey was reached to Sat Ghira which is in the vicinity of the Depalpur in the house of his brother Haji Mohammed Bin Sheikh Mohamed Hafiz and she was settled down there.

Primary education

At that time in Depalpur great learned persons, who used to teach the books of Hadith (tradition of the Holy Prophet), Fiqa (Islamic jurisprudence) and also they used to give the teaching of the other rare knowledge there. Among those learned persons Sheikh Bayazid, Qazi Kabiruddin, Sheikh Burkhurdar Multani, were well known and famous learned persons of the time were available there.

Sheikh Dawud was started setting the ball rolling of education in the school of Sheikh Bayazid. So he was engaged in this matter and then after that for a period of some time he has obtained knowledge from the famous and well known learned persons in Basirpur. But his habit was in the likeness towards isolation because since his childhood he has a habit of everlasting with him.

Still, he was not reached at the age of adult but he used to feel pleasure and happiness in the severe mystical exercise and worship. There were available kindness and care of his brother Syed Rahmatallah who was taken such care and attention which was not less than the care and attention of his father. His natural interest was towards knowledge and skill and so for this reason after completing his education, he started his own school of the education. With some cultivation of land for agriculture, he began helping his family members by growing the crops on the land. There was a natural talent and skill in Syed Rahmatullah that when he will see any book that he can remember in his memory. So in this way, he had a great power of memory and remembrance with him. And this habit helped him much in obtaining for the knowledge with him. Due to the knowledge and literature and blessing of the good deeds, he was becoming well known and famous among the persons of knowledge. He has also fulfilled the responsibilities of his family members in the best possible way.

Even though there was prevailed upon Sheikh Daud overwhelming condition of the love of Allah and everlasting, but he has traveled too long distances for obtaining knowledge because obtaining of the knowledge is the inheritance of this family.

Arrival in Lahore

In the book '*Akbar Akhiyar*' it is mentioned that Sheikh Daud after obtaining of the primary education, he was arrived in Lahore for obtaining further education and knowledge there. For the completion of the other knowledge and education, he was present in the service of Sheikh Ismail bin Abdullah Ouchi and

who was a well known and famous poet and as well he was learned the person of his time.

The prediction of Hadrat Sheikh Ismail

During that period Hadrat Sheikh Ismail, who was well known and famous as the cave of learning and the excellence and a sign of favour and kindness. He was a disciple of well known and famous learned person and poet and who the famous poet of encomium and as well as who was saint of the mystic way. And whose name was Hazrat Abdul Rahman Jami and from him who was obtained knowledge and education. Sheikh Ismail was proud during his whole life for being a disciple of the Hazrat Abdul Rahman Jami. When he started teaching and education in Lahore then there was spread in all areas his excellence of knowledge as well as his perfection in this field. So for this reason from all over India, knowledge seekers came to join his Islamic school after covering the long distance of the journey in the large number. When Sheikh Dawud Kirmani went into his school, then in the short period of time he has appreciated his following qualities.

1.Intelligence 2.Gravity. 3.Asceticism 4.abstinence

He was much affected by his extraordinary skill. One day Sheikh Ismail was teaching lessons to the students in the circle and during his teaching period he paid attention towards Sheikh Dawud and he said that “As he was proud of being a disciple of Sheikh Jami and in the same way he was proud of his best student Sheikh Dawud. Soon due to the help of Allah, he will become well known and famous as well as he will be on the status of great pious persons of his time. The people will feel him proud of meeting with him in this matter. A large number of

people will be benefitted by him due to his grace and favour for this reason. So, afterward, it happened like this as per the prediction of his teacher Sheikh Ismail.

Passion, rapture, and fondness of worship

Some writers of biographies have mentioned that since the period of learning about education in the school there was prevailed upon him passion and rapture. When there will be prevailed upon him the condition of the passion of the worship, then at that time he used to spend the whole night in the worship. And sometimes he used to spend his whole night in the condition of bowing in the prayer. And sometimes he used to pass his whole night in the prostration. And sometimes in the condition of ecstasy and passion he used to go toward to desert places of the Depalpur. He was obtained perfection and excellence in all knowledge, and then he was returned back. Then the love and ecstasy were showing him the way of the jungles and deserts. He was engaged in the wandering of the deserts without covering his head and without footwear for a long period of time. Where there was his companion was the love of Allah. Hadrat himself said that there was such satisfaction of the soul and for which its description is very difficult and hard on this matter. As such that there beasts and animals were becoming his friends there. At that place, there was a no feeling of hungry and thirsty. Sometimes I used to eat fruits which will be available in the jungles. The water, which is available in the lower part of the desert which I used to drink there.

Owasi connection

There were passed many years in the wandering in the desert areas. During that period he used to come back to the house and go back to the deserts after some days. So, for this reason, there will be a gathering of the men and woman to watch him at his house. All will come there to have the look of him at his residence. He was the owner and the personality of attraction and good attribute for this reason, for a large number of the people were becoming attracted by him.

Due to the reason of ecstasy and passion and wandering in the desert areas and due to the felicity of loneliness which made possible to establish his Uwasia relation (The Uwaisī is a form of spiritual transmission in the vocabulary of Islamic mysticism that was named after Awais Malik (Owais al-Qarni). It refers to the transmission of spiritual knowledge between two) with Hadrat Sheikh Abdul Quader Jilani. Hadrat says that spiritualism of Hadrat Sheikh Abdul Quader was becoming my helper. And gradually I can see his manifestation. One day Hadrat Sheikh Abdul Quader while helping me and he was giving me order that to go the court of his son Sheikh Hamed Quaderi and pledge on his hands and enter into the circle of his disciples. Upon getting this order Dawud went towards Ouch Sharif. Where Sheikh Hamed Ganj Baksh who was sitting on the throne of teaching and education. And he was distributing knowledge and learning. And there he has obtained the blessing of kissing his foot there.

He said to Hadrat Hamed Jilani that he was present in his service to become the member of his circle of devotion. Hadrat told him that “ Take some rest here and why you are in the condition of uneasiness.” Then Dawud told him that “ He was

present here in his service as per the order of Hadrat Sheikh Abdul Quader Jilani.”

Upon this matter, Hadrat was becoming much happier and he was standing in the condition of joy at the same time and he was brought the dress and while cutting it with scissors and made it as a saintly dress and worn to Dawud and so, for this reason, there was loud and cry in the angelic world. And which was heard that “It is being verily that Dawud was inclined toward Allah.” Then Hadrat told his disciples that, be thankful to this young man Dawud and due to his reach here your power of listening which was becoming familiar with the angelic world.”

Due to the look of the favour the Sheikh which was enlightened his innermost and for staying some period of time he completed his training of the manifest and innermost.

Then Sheikh of time told him that the requirement of the saintly dress is that you go to your native place and sit on the throne of teaching and education. And give benefit to mankind with your knowledge and favour of Allah. To guide helpless and uneducated persons in your area. A large of the people will get favour and benefit from you and for you, there is available a shadow of Hadrat Sheikh Abdul Quader Jilani. God be praised that in the angelic world, there is a discussion of names there.

Marriage of Sheikh Dawud Bandagi

In the book of ‘*Maqamat Daudi*’, it is written that his maternal uncle, Haji Mohammed has one son Ishaq Mohammed and three daughters.

With one daughter among them was married to Sheikh Abdul Rasheed Hashmi and the second daughter was married to Sheikh Syed Rahmat and Bibi Rafa was married to Sheikh

Bandagi. Her mother and his father Syed Rahmat have prepared all necessities and all kinds of jewelry and wedding dress with much happiness and pleasure condition. And all arrangements were prepared to go to the house of Haji Mohammed. When he has known all details, then for this reason he was refused for the marriage ceremony because of his nature, there was colour of was overpowering of solitude on him. He told his mother that “It is better to leave this good deed in which there is welfare for me which I know in this matter. So, for this reason, you do not involve in its worry. So for this reason, his mother was becoming sad and was feeling grief in this matter. She was showing her anger upon Hadrat and she was becoming fury for this reason. Due to seeing very much the angry and fury condition of his mother Hadrat was agreed for the marriage ceremony.

In this way, the marriage ceremony was performed well. And at that time he was 27 years old. The personality of Allah who changes hearts and who make better the dealings and who has filled love of his wife and who was a woman of chastity in the heart of favour of the signs of the Hadrat.

Hadrat Bandagi who has said many times in his life that mystic and worshipper woman if she will be not there in his life, then he would not never stay there in this country and but would have been gone and settled down in some corner place in Baghdad.

It is said that as per the practice of the marriage system in the marriage night he was given him a fine and costly dress upon much insisting. And on the next day morning, he was gone from his marriage room and went to the desert area. And where he

was looked one Darwesh person who was wearing the white dress and who was there, sitting in the corner place in the desert.

He told him that “Oh a young man give me your dress and take my fine and costly dress.” That Darwesh told that “It is a strange thing that what you will get from the old rag dress.” Hadrat was removed, his fine and costly dress from his body and he was wearing the old rag dress of the Darwesh person.

Establishment of shrine building in Shergarh

Hadrat Dawud Kirmani, who come back with the treasure of innermost to Jahniwal. And after that upon the sign of spiritual indication of Hazrat Sheikh Abdul Quader Jilani, he has established shrine building in Shergarh. Forgiving the guidance to mankind, he was sitting on the throne of teaching and advice. The teaching and sermons of this shrine were becoming well known and famous in the world.

The owner of the attribute of holiness and as well in the service of the king of the Islamic law and mysticism teachings a large number of people began visiting him for the above reasons.

His shrine was becoming a sign of holiness and greatness in the region. So, for this reason, people, as well as learned and scholars from all over India, went there for seeking knowledge and spiritual information. The people of the mystic way, learned as well fakirs persons who began thinking presence in this shrine as a matter of pride and honour. Even rich and wealthy persons who used to express their humility toward to this shrine building. In short, the persons who were present in his service from the various categories of classes and there was available there continued arrival in his holy presence in the shrine. And

Hazrat used to convince and satisfy all these persons and for this reason, nobody will return back empty from his place.

Day and night there will be found the facility in the public kitchen which will be available to the special and general, persons in the shrine building. There will be a rush of the coming and going of mankind in the shrine at all time. The shrine building of this great Sufi master, which was a place of pleasure, of the poor persons and for the students it was a place of knowledge and for mystic people, it was a place of the wine of the Sufism for themselves. There will be a visit to a large number of Hindus people in his shrine building and they were affected very much due to his following qualities. They accepted the religion of Islam by leaving the darkness of the faith.

1.Ascetic 2. W 3.spiritual powers 4.highest level conduct and character.

The winds of Baghdad City

In the book '*Akbar Akhayar*' in which Sheikh Muhadit has written that "Sheikh Dawud Bandagi who used to sit in the meeting place in the condition of uneasiness and surprise like that he has lost some of his costly things. Or like that person who is waiting for his beloved. Then suddenly there prevailed upon him the condition of fondness and rapture upon him. Then at that time, there will be start from his tongue of the pearls of such facts, and in the fields of knowledge, for this reason, great learned and scholars as well skilled persons will be drowned in the surprise of whirlpool for this reason. Hadrat in this condition of rapture and ecstasy who used to explain some points of the wisdom and for this reason learned and scholars who will lose their conscience. Then in this condition of rapture, he will keep

his direction towards Baghdad and used to say that the winds of the Baghdad are touching his heart. And which prevail upon him and such happiness and pleasure that which can not be possible to express. This is the style of a great devotion of Hadrat with his link of Qwasia with Hadrat Sheikh Abdul Quader Jilani.

Command and prohibition work

All writers of his biographies and who are agreed that Hadrat was like a naked sword which upholding the truth. He used to pass all his time in teaching and advising as well as show the path of righteousness and guidance to the people. He does not like bogus Sufi and learned persons of the show and who in the veils of knowledge and Sufism who are in need of this world and status and position. He used to say that “Those learned person who has made their Qibla to kings and wealthy persons and from them the bees are a thousand times better who sits on the filthy things.”

The winds of his street for me are as the vigor of Eisa
The wall of his house which give me much like the light

Then he recited following Rubai (quatrain) and its translation is as follows.

“ There is regret on such person who could not get salvation from the uproar of the world and also there is regret for such person who has given his heart to mankind. In the hands of the piety which does not have in his hands except money of the time. And if he will leave it there, then there is regret for it on this matter.”

The old woman gets her eyesight

It is said that one old woman came to visit his famous shrine building and with much humbleness and meekness she has requested with him to pray for the recovery of her eyesight. He told her that “The blind people who incline toward the master’s fireplace. He was posted for the work of guidance of the group of the Muslim people.” That lady requested him in the helpless condition to help her in this matter for the God sake. So for this reason now she will not move from there. So, for this reason, Sheikh of time was silent for some time for her reason of loud and cry. Then at that time, he was called an old lady to his side and from the special water pot, he was taken water in his hands of the cure and was thrown water into her eyes. At that time, with the full light of eyes, she was opening her eyes and she was becoming unconscious and she was falling down there. Upon becoming in her normal condition than she was kissed on the land. She has said the words of the thanks to Hadrat Dawud Bandagi and she left from his shrine building.

The hands of the slaves are like the hands of Allah
Which has the power, and the skill to extend the help

Meeting with Hadrat Qutub Alam

In the book ‘*Akbar Akhiyar*’ it is mentioned that Hadrat Qutub Alam is famous and well known for the following qualities.

1. Asceticism and piety
2. Knowledge and excellence
3. Wisdom and generosity

Due to above such qualities, he was peerless at his time. When the famous and well known Sufi of time Hazrat Baqi Billah who came over to Delhi in search of the spiritual master then he was staying in the shrine building of Hadrat Qutub Alam and as per his instruction he went over Bukhara. And where he was attached with Hadrat Amkangi. Hadrat Qutub Alam said that “When he has visited the shrine building of Hadrat Dawud Bandagi in Shergarh. And at that time there was prevailed upon him passion of fondness and overpower of truth. And but in such condition also he was busy with teaching and advice work in his shrine building. Upon seeing his method of teaching and education so for this reason there was came thought into my heart that Sheikh belongs to method of Mehidia. But upon coming of such thought into my heart, then Sheikh was turned his look at that time upon me and has paid attention immediately toward me and there were found the impression of uneasiness on his face. And he was looking at my side with his deep look for this reason. And he said that” The method of Mahidia is walking in the ungodly ways and misleading way and there are no authority and certificate for this method and also there is no connection of this sect with the Sunnah of the Prophet of Allah. Sheikh Qutub Alam said that “ Due to a short version of the speech of heartfelt and so, for this reason, I have found his greatness and magnitude, of holiness and excellence, so, for this reason, I have believed him well by all means. There was created the love of the person of the beauty and whose is having such beauty of the incomparable caravan Sarai and who is like a bird of light. He was giving me some advice with his heartfelt attention. I was happier and in pleasure condition due to his holy

connection. So there was much my inclination toward him. Some authors of biographies have mentioned that “Hadrat Qutub Alam was a great holy person in the Chistiya spiritual chain. But some other said that he has belonged to the Quaderia spiritual chain.

The visit of the people for the rainfall

It is said that there was no rainfall for a long period of time and the sky did not unveil the cover clouds and so, for this reason, there was very much increased sun's heat and temperature. And for this weather, there were suffered mankind and animals badly. For the above condition from far and near a large number of people in which young, old and children came over in the presence of Sheikh of time and submitted their request of the rainfall. Due to heavy heat, mankind and animals were suffering badly. Their daily work schedules were suspended for bad weather conditions. So they came to the shrine for the request of the rainfall in his service. For some time he was silent on this matter and then he said that all small, young and old person fills the water pots and throw in the land and they should continue this work for some time and then there will be rainfall by the kindness of Allah. There was the discussion of the Hadrat's instruction in every place so every person began moving with their water pots to rivers, tanks, and brooks and filled the water pots and thrown on the earth. The people have followed the order of the person of wisdom and intelligence. The people of taken water from wells, tanks, and rivers and thrown on the earth. During this process, there were came clouds of the rain and the clouds were heavy and heavy rainfall began by the grace of Allah. All sides there was the

scene of the darkness of the night, which was prevailed there. And everywhere there was found very much darkness. Till the afternoon there were not seen trees, houses and doors due to such heavy darkness in the atmosphere. Then after sunset, the heavy rainfall stopped, but it continued slowly till the whole night period.

The companions of the Sheikh and special friends were asked him about the strange process of the rainfall. And what is the reason for the wisdom of throwing of water on the earth,? He said that “In the dealings of the life of the people there was no more humility and meekness. And in their hearts, there was filled ill-will and resentment. And during this time there came into my mind the following verse. So as per this verse, I have given the order of this work, in which there are much humility and meekness and as well in it, there is helplessness in this matter. And due to this reason, there was a falling cloud of mercy.

The advice of the Zikar (Invocation) to disciples and dependents

“The one who will take shelter in your higher shrine, then, in that case, he will be free from the calamities of the two worlds and then he is in the protection of Allah.”

Hazrat Bandagi used to advise always to his disciples and dependents about the first completion of the obligation and Sunnah (the practice of the Holy Prophet and then to be engaged in the invocation and recitals and repeat of always the Islamic creed. So, for this reason, those who used to work in the streets and those who engaged in the fields along with their daughters,

daughters-in-law, wives, sons, and daughters began repeating of the Islamic creed in a loud and melodious voice and as well as busy in the work in the fields. Day and night there will be heard the songs of the blessing of the Prophet and with chanting of the recitals and invocation in every street and on doors and houses of the persons. For those persons who will pass from there due to listening they will stop there due to pleasure they could not move further. The author of '*Maqamat Dawudi*' Abdul Baqi Bin Jan Mohammed, who was the grandfather of Abdullah Aba Bakri and who was living for a long period of life. And who was among special disciples of Hadrat Dawud Bandagi. And who said that "His holiness's place is having a prominent spot and which was come down from the sky. And its residents were like angels and who used to engage in invoke and blessing on the Prophet and recitals as well as recitation and worship. And except the above engagements, they are not involved in other works. In the invoke of Allah the Fakir persons in the Sheikh group who made in the loudest voice. He was instructed all Sufi persons of the shrine to invoke in a loud voice and which is called Zikar Jahari. And its favour is general and its benefit is complete and perfect. Even Sheik in his early age used to engage in invoke in a loud voice and due to this reason, there will be a discharge of blood in the chest through the throat. At that time he will become unconscious.

The opposition of the people

Hadrat Dawud faced the opposition of very strong and jealous persons in the work of the teaching and preaching. As a matter of fact, he was Sufi persons of attributes. And he was away from all kinds of discrimination and sectarian things.

Around Shergarh a group of strong influential persons who used to do opposition there that a poor person who sits on the mat and his position and influence is growing everywhere. Because he was not the only leader of the many lakhs persons, but he will also live in their hearts. His spiritual perfection, good conduct and character, generosity and charity and its information and news was spread in all over India. Upon seeing his popularity and fame so for this reason these people were busy against many kinds of conspiracies against him. But he used to busy in the work of the teaching and preaching without any fear and danger. And he will not give importance to the persons who are against him.

Good behavior with enemies

In the book '*Maqamat Dawudi*' it is mentioned that Mir Basir landlord of Pargana Bhoj. And who belongs to the Shia sect and who used to quarrel with the servants of the Hazrat Dawud Kirmani. He has enmity with Hazrat. Once there was arrived on caravan of Qalander (dauntless persons) persons from Khorasan and they have stayed with him. He was doing their hospitality well and by his selfish and by trick way he was gaining their control by him on them and they were in perfect persons so they came under his influence by different means. He told them about the Sheik of time that he is leader of pasture farmers and who are not on the right path and who belongs to Kharji (dissenter) Sect. So for this reason why there should not be taken harmful treatment with him. And he may be killed by anyway. Due to the sweet style and tricky language of Basir, the Qalandars came under his pressure and promised to kill him there. So for this reason, to harm Sheikh Dawud the Qalandars

were camped in the coast side trees at the time of the afternoon and which were out of the city with knives. Due to discrimination of religion and differences, they were becoming blind and with the sharpest weapons and with a hissing and with the intention to harm the Sheikh in any way and they reached near the shrine. They were kept in view his place of the sitting to make target. So that when Sheikh will come out of the shrine, they can be attacked upon him. The Shah went to the upper storey, usually. And at that time in the shrine building, there was no person available except Shah Abul Malai. Shah Abul Malai said that” Basir’s one confident and who has the felicity of good faith with him and who have informed me about Basir’s conspiracy in this matter that there is a plot of the killing of the Sheikh by him and ill-willing and bad characters of Qalandars. So, for this reason, I want to tell details to the Sheikh in this matter about this conspiracy. But due to his greatness, I could not inform him of the details of the Basir’s ill will. But was thinking and have the fear that bad nature, people will harm Sheikh of time.” At that time I have with me one sharp knife. No doubt I can use at any one of them. Still, I was in such hesitation. Hazrat Sheikh turned towards me and he was smiling sweetly at me. Then I was able to know that Sheikh was able to know my thinking in my mind. But I was passing mental crisis for this thinking in my mind. The event of Sheikh Nasiruddin and Torabi Qalandars was coming into my mind and by that time Sheikh of time who was come near two wheels well and he was sitting there. And he was in the condition of mediation. Mir Basir was sent one detective with Qalandars and who was seen that the Sheikh is alone at the target and the work becomes

easy, so he has informed Qalandars and they proceed toward Sheikh to attack at him soon. At that time Sheikh was in mediation and Abul Mali was in the condition of worry and upsets.

When they have reached near him, then he looked at him from his condition of mediation. But Qalandars could not able to face the look of the Sheikh and all were fallen down in the prostration and were gone in an unconscious condition. Sheikh of time was seen at Abul Mali and was smiling and said that what was happening to the Qalandars that they have forgotten the agreement made by them with Mir Basir. Hadrat told Abul Mali to say the Qalandars to lift over the heads. So Abul Mali has asked Qalandars to lift over the heads. After sometime when they have lifted over the heads and they sat in the condition of shrink from fear like dogs because it is not known what they have seen there. And it is not known for, which reason their condition was becoming like that.

Sheikh Bandagi was told to Shah Abul Mali “To take all of them in the shrine building and give them food as per their demand and likeness and they all are our guests.”

Shah Abul Mali was taken all of them in shrine building and he was handed over all Qalandar to the caretaker of the shrine. They were staying at the shrine and in the morning they were regretting their promise with Mir Basir and left from there to next destination.

To give bad treatment for the bad is very easy and simple
But the brave people give the best action of the bad act

Acceptance of Islam by Manic and Kohla

Rai Manic who was a jeweler and he was a strict follower of the Hindu religion and who was announced that he will never accept the religion of Islam. When there was the look of favour and kindness of Sheikh Dawud was fallen on him, then he was falling at his feet and then he was accepted Islamic religion.

One person who is called Kohla of Siddu Bhatti and who was having discriminating nature Hindu and who was very cruel. And who was occupied large areas of land by force near the bank of the river Ravi in Sahiwal. He was a powerful leader of the Hindus. And at that place, he made a big grazing land for the animals and in which he did not allow grazing of the other people's animals. He used to follow bad treatment and misbehave with the Muslims in the area and he did not allow to shout prayer call. The place of Kohla which is still known by his name only. And this place is 25 miles away from Shergarh. When Hadrat Dawud was heard about the cruelties of Kohla by his disciples then there was prevailed upon countenance face of the magnificence of Haidri. Then he went to the village of that cruel landlord and went to the well and after ablution, he was shouted prayer call in the village against the order of Kohla. Kohla upon hearing the prayer call came there along with his sons. And he wants to kill the caller of the prayer call. But when he looked at the Sheikh's grandeur and magnificence, the dignity of his personality, fearless style, self-respect, indifference so for this reason he was surprised in this matter. Due to this effect which was forcing him to accept the slavery of the Hadrat Dawud Bandagi. And he was accepted Islamic

religion on his hand along with his all family members. Upon entry of this powerful new Muslim, then, for this reason, there were increased 1000 Muslims disciples of the Sheikh.

Kohl's sons and his relatives are very much devotees of the Hadrat Dawud. And they have given some acres of land and one well in the endowment of the mausoleum of the Sheikh of the time. Hazrat Dawud's good behavior, holiness and the help of the oppressed persons made him a great helper of mankind. Mankind used to have a great devotion as well as fondness with him. Among the people, day by day influence was begun increasing. And for this reason, a large number of persons began coming into the presence of Sultan of truth and guidance and who was also caving of the Sulaiman of passion and behavior and for these reasons people were coming in the circle of his devotion.

The method of making disciples

He was the sun of the sky of mysticism and he was a falcon of the teaching and preaching and sublime was highest, and it was the practice of Hadrat Dawud Kirmani that he used to ask the person to have a bath first. Then he will instruct to asking the person for begging pardon of God which is as follows.

ساتھ کہتا ہوں لا الہ الا اللہ محمد رسول اللہ۔ اشہد ان لا الہ الا اللہ وحده
لا شریک له واشہدان محمد عبده ورسوله۔ سبحان اللہ والحمد للہ ولا
الہ الا اللہ واللہ اکبر ولا حول ولا قوۃ الا باللہ العلی العظیم آمین باللہ
وملائکۃ کتبہ ورسولہ والیوم الآخر والقدر خیرہ وشرہ من اللہ تعالیٰ
والبعث بعد الموت۔

“Oh if there will be committed by me any big or small sins, any act of polytheism or infidelity, backbiting or pretence, blame, false, fun sport, greed, pride, leaving of the entrusting things, leaving of the honesty, any harm to the men or animals, leaving of the right of the parents and teachers, leaving of the orders of the prophets, so if ignore the above then I beg pardon of sins and disobedience, and I will be away from such works which are prohibited, and by truth my heart promise in the future, I will spend my life as per the orders of the Prophet and Allah. I will recite with sincerely about my belief which is as follows.”

After repeating of the above phrases by the disciple then Sheikh Bandagi he will take a disciple's hand into his hands, then with the help of the scissors, he will cut some hairs of the head of the disciple and make him as his disciple. After that, he will give him the glad tidings that “Now you have entered in the chain of the spiritualism of the Hadrat Sheikh Abdul Quader Jilani and which is a sign of luck because his edge of the favour and kindness is very wide.”

The invisible food for the friends of the mysticism

It is stated that one day there were very much rush and gathering of the people in the shrine building. Mankind, which was coming there from far and near places. On the sun of the truth Hadrat Dawud Bandage there were prevailed upon him the condition of the engrossment. So, for this reason, he was felt this not good for his delicate nature. So he stood from there and he went to the deserted area. Some persons of the saintliness also went behind him there. In one corner of the desert, there were trees in which there was beautiful and clear land on which he sat

and he was living there for three days and nights. The faithful friends were also living there at some distance. One night when there was very much shining of the moonlight. At the time of Tahjud (a supererogatory prayer which is performed in the early part of the morning) prayer Sheikh Abdul Wahab and who told to Sheikh Bahuddin Sindhi who was well known and famous as a trickery for truth and knowledge and who said that moonlight is present strange scene there. Sheikh Bahuddin told that yes, it is like that, but due to three days starvation, he does not like the scene of the moonlight there.

Then Sheikh Bahuddin said that “If there will be available some food here, then the moonlight will be looking very good there.” At that time Sheikh Bandagi who stood from the place and he came in the circle of his friends and he sat among them and by smilingly, he said that “What is a conversation is there among the friend's circle.” Sheikh Abdul Wahab was seen at Sheikh Bahuddin. When he was found no way of ignoring then he was told him about their discussion of the food available at that place and which he was told him in this matter. The owner of good attributes Hazrat Sheikh Bandagi was smiling very much and he was like the simplicity of the Sheikh Bahuddin. Then he was told some phrases by his holy tongue of favour and which were consoled the friends. Then after some time, one person came there and who brought a tray of bread and the cauldron of rice pudding and the sugar candy of grinding.

The king of the generosity and charity told to keep all these things before him so that he can like to have the pleasure of the moonlight there. After some, there was coming to a tray of the bread with batter pudding. Then he said Bahuddin have eaten

this dish and enjoy of the moonlight there. When the morning prayer was over then at that time one person who brought a cauldron of the cooked meat and bread. Then Hadrat told Bahuddin to have enjoyed with a scene of the moonlight and for this still there is time. He was sitting among there for the fourth part of the day. During this time there was a supply of much quantity of different kinds of the dishes and for this reason, the friends were unable to manage the food supplies there. Then pinnacle of secrets of Allah, place of light, of Allah who stood from there and has said that “We will ask with Allah for our friends better than these things and if it will be getting then all these things are worthless against it.”

If there are some of the particles of love in your heart
So, for this reason, it will be better than the two worlds

The Sheikh of the world's some small miracle which is stated as above. In which there were many and more of the trays of the food in the desert area. At that time he was very much happier. As the invisible persons were bringing many of the trays there. And for this reason, he was in a happy situation to serve his friends and devotees. This was his strange kind of joke with his friends of the mystic way.

The anger of the Sheikh Abdul Quader Jilani

It is said that one day a group of devotees came to see to him and with the intention to become his disciples. On that day the weather was very hot. And he was staying in his residence known as Noor Mahal. The servant was given information about the arrival of the persons so he asked them to have the first bath

then to come into his presence. After some time Hadrat came out of the house by running without wearing slippers in his foot and he was called back the persons and at the same time and he made them his disciples immediately. Some of his big friends have asked him the reason of the wisdom of making the disciple without having a bath with them. He said that “ During this time Hadrat Sheikh Abdul Quader Jilani was angered very much and he said that, “ The hearts of mankind are in the mouth of Satan and I with full arrangement used to send men to you by turning off their hearts so that on the day of the judgment there will be an argument with Allah by this source I can for asking for begging for the forgiveness and pardon of their sins and bad deeds there. But you are sending for bathing and gargle for them. So it may be possible that by this time the heart of any person may go in the mouth of Satan again. So, for this reason, that person may go away from the felicity of the pledge. So make him soon disciple and there is no need of the bath in this matter. Skiekh Bandagi told them that “ Due to this reason he was made them his disciples instantly at the same time and he was obeyed in the order of the Sheikh Abdul Quader Jilani.”

Sheikh Dawud Bandagi and Maqdum Malik

In the book *Qazinatal Asfia*, Mufti Ghulam Sarwar wrote that “In those days when the Sultan of the mystic way who was there in the teaching and preaching mission, then at that time his name and popularity was well known and famous, throughout in India. This was the period of the rule of Sultan Salim Shah Suri. And who was the King of India at that time. And at that time Maqdum Malik Abdullah Sultanpuri who was a follower of the Islamic law and who was opposed to the innovations in the

Islamic religion. And who did obtain his position in the royal court of the King of India. For the difference of some issues of the some learned and preaching persons Maqdum Malik was able to punish them severally with the help of the royal court order in this matter. As he wants to harm them for this reason. He was paid his attention towards Sheikh Bandagi and so he was sent one royal order to present in the court of the Sultan Salim Shah Suri. For this reason, there was anxiety which was prevailed among his disciples and devotees. As Maqdum was well known for his nature of hardness. Also, Sheikh Bandagi felt the royal summon as not good for him.

He was discussed with his special friends and he went to the court of the king along with his two servants there. In those days Salim Shah was in the Gwalior Fort. Still, he was out of the fort when he has faced Maqdum Malik there. Maqdum Malik was seen Sheikh Bandagi there and he was impressed very much upon his brief talking with them there. He could not bear of the magnificence of the Sheikh of the time. When he was seen his effects and excellence of magnificence, asceticism, and abstinence so for this reason he was able to believe that he was among the perfect, holy person. So, for this reason, he was asked him to return back to his place with respect and honour. During the talking with Maqdum Malik was asked of him “The reason for his calling there.?” He told that “ He was heard that during the time of invocation his disciples used to say Ya Dawud, Ya Dawud. He told that “ There is a mistake in hearing in this matter as they say as Ya Wadud, Ya Wadud.”

Upon hearing this Maqdum Malik was becoming silent and Hadrat has given him some advice and then he was returned

back to Shergarh with respect and honour. And began busily in the work of teaching and preaching of mankind there.

In the thesis paper about the celebration of the prophet's nativity and Urs (the annual death anniversary) of Hadrat Sheikh Abdul Quader Jilani by Syed Mohamed Haider and who was written that " On every year there was a great meeting of people in the shrine building and which will be organized on the high level basis. In this exhilarating gathering there will be attendance of the people, which will be more than one lakh in number there. At this meeting, there will be meetings of the invocation of Allah. In which mankind will participate in the meetings of the spiritual as well as the invocation of Allah. At the end of the meeting, all people will be added in the public dinner and which is prepared in the public kitchen. And nobody is left over without food in his public kitchen. This show **Hazrat Bandagi's usage.**

Disable blind, dumb and deaf

In the book *Maqamat Dawudi* it is mentioned that once there was prevailed upon him the condition of ecstasy that those who have passed from his look were getting the benefit of the favour and recovered from their problems of the diseases. The details of diseases are as follows.

1.Disable 2.blind 3.dumb 4.deaf

The above persons were such recovered from their diseases as such that they were not affected by their diseases. From that rising point of light, of the Sheikh and his holy look's honour of chemical action on that day about 20 hopeless persons were got recovered from their diseases.

The trail of the Darwesh persons is cheap action.

It is stated Syed Shahabuddin Bukhari and who belongs to Jhani Wall and who belongs to descendants of the Syed family. And his ancestors were with the link of devotion and caliphate with Hadrat Maqsum Jahanian.

One day he left his house for meeting with Hazrat Dawud Bandage in his shine of favour and benefits. During the way he was desired to have Kabab (grilled mince) of the flesh of deer and fresh curd in the shrine of the Hadrat Dawud before his arrival there as trail purpose, so then he will recognize the status of perfection of the Hadrat and as well as his position as a great mystic person of the time otherwise he will not believe in him. If he was passed from the above trial process successfully, then he will pledge on his hand with truth and faith. If there will be a delay in supply of my desired dish items or if he will give me another food, then he will think him that he is not among the perfect, holy persons of the time. Still, Syed Sahabuddin was on his way, then at that time Sheikh Bandagi has called the supervisor of the public kitchen house Mir Qaba and asked to bring the meat of the deer and to prepare its Kabab and also to bring fresh curd at the same time. The supervisor was surprised that he can get the meat of the deer at that time. Since long time one deer, which was walking here and there in the courtyard of the shrine building. And who made the jump on the upper storey and for this reason her two legs were broken. The deer have sacrificed herself on the meeting of her holy person. So for this reason deer were sacrificed at the same time. And its Kabas were made ready. And also fresh curd was brought ready there. And at that time Syed Shabuddin was

reached in the shrine building of Hadrat Bandagi. The waiter put the eating cloth and brought the Kababs of the deer and fresh curd there.

Upon seeing all these items he was becoming unconscious for this reason and by putting coverlet in his neck he kissed the earth. And due to his regret for a long period of the time, he put his head on the foot of the Sheikh and he was weeping there for his mistake in this matter. He said at that time that “ From Fakir and Darwesh persons to have religious needs and secrets. The trail of the Darwesh persons cannot be done for the food items and for this sake, which is a cheap degree of the work for this reason. So for this reason, such persons will be away from the perpetual wealth of the truth and belief. It was possible at that time if the Darwesh will not look in this matter, then how the matter of the miracle will be fulfilled at last. Then at the request of Syed Shahabuddin, Hadrat Bandagi made him disciple at that time there. And he is among caliphs of Hadrat Bandagi.

I have remembered one point from 1000 sayings of mine Peer
If inn of spiritualism is there, so the world cannot be deserted

To sit in the fire for the making progress of the Islamic religion

The leader of the learned and mystic persons and once who was sitting in the shrine building of favour and kindness and from all sides people were watching the wealth of his look. The persons who were coming there after undergoing hardships of the long journey and travel. Looking upon the wealth of his face

who were ignoring journey problems and difficulties for these reasons. During this time there was prevailed upon his special condition and so, for this reason, he was going to desert side. He told except Sheikh Whabuddin and Sheikh Kamaluddin no one should follow him. In the direction of the west when they have covered 2 Kose distance than he was stopped at the corner of the desert area. Then he was given orders to collect firewood and he also began to engage in the work of a collection of the firewood there. When the firewood was collected and it was turned into the shape of the platform, then at that time one beautiful and thin body person of magnificence came from the direction of the western side. And he began a discussion in the Arabic language. And after a long time of the discussion that young person insisting upon him that if you are a follower of the Mohammedan religion, then you go yourself in the fire and you come out of there in safe condition then he will believe the miracle of the Prophet Ibrahim and with full belief and faith I will accept your religion of the Prophet Mohammed. Otherwise, he will not accept his arguments of wisdom and tradition in this matter. That person who was an atheist and a follower of the religion of nature and atheism and his belief was not right.

So as he was the falcon of the love and knowledge of Allah and sun of the teaching and preaching then he was sitting on the firewood in the cross sitting. And he asked his servants to put firewood from all sides upon him. When Sheikh Kamal was delayed in putting fire, then he was, told him that” Do not worry he has support from Hadrat Sheikh Abdul Quader Jilani.”

So from all sides, the heaps of the firewood were ignited and flames went very high level. But due to his belief in the unity of God and who did not receive any damage by fire. Hadrat was in the fire until all firewood was turned into ash there. And in this way fire was stopped away. Sheikh Bandagi came out of the fireplace. Upon seeing there was no single damage on the shirt of the Sheikh that person was drowned in the sea of the surprise. So for the reason upon this observation, he was gone in the condition of ecstasy and he was becoming unconscious and he was falling down there. Upon coming back in his normal condition he was crying that “ Ya Sheikh I was in the uneasiness from my religion. And I will enter into the religion of the Mohammad and he was given his hand into the hand of Hadrat Sheikh Bandage. And then he was blessed with the wealth of the Islamic religion. Then he told him some phrases about the truthfulness of the religion of Islam. Then that person has left his false belief and thinking. Then sheikh was advising him about invocation and recitals. And at the same time, he was asked to go from there. Then slave persons had asked him “Who was that person. And suddenly he was appearing there.?” Hadrat Sheikh was told that “ He was the leader of the persons who does not believe in the religion. And he was perfect in the mystical exercise. And he has with him the condition of escalation and its meaning here is that deception by a pagan showing a marvel. He has excelled with him that he can move within one minute and he can go from east to west direction like Hindu ascetic who will fly in the air after mystical exercise. Now that person due to the kindness and favour of Allah was becoming a Muslim on his hand and he was entered in the spiritual chain of Quaderia.”

Due to his miracle of the fire, he was also well known and famous with the name of Syed Ibrahim Daud Bandagi.

Like Ibrahim have faith and sit in the fire
 With faith in Allah and be a fall in the zeal
 Listen, oh the prisoner of a new civilization
 That slavery is better than the without faith

The remedy of the pride

It is said that one special disciple and whose name was Abdul Salam, who came in his presence for kissing his feet and who stand thereby folding his hands like criminals while putting Patka (A man's head covering consisting of a small piece of cloth wrapped around the head) in his head and with much humility he was requested to forgive him and renew his pledge. And give him the order of Chilla (retire 40 days into mystic speculation) for him. So that there will be a cure for the pride which is filled in my heart. Hadrat Bandagi told that “There is no cure of proud by Chilla but there will be increased in your pride. And you will think for this reason better than others. In this way, people will be given respect without benefit and unnecessary honour. And due to this your soul will be rebellious. And if you want to become a true Muslim and want the cure of your proud then go to the jungle and collect wood from there and take out water from the well of the mosque. And put water on your head and give drinking water to the people and beg food from the known persons and provide for the poor and hungry persons. And by doing this then your soul will become dead. And in this way, your proud will be kept away from your soul.”

Downfall Salim Suri

When during the rule of Salim Suri there were increases harmful activities against Darwesh persons. One day Sultan of truth Hadrat Daud Bandagi was told that “ From now onwards there will be started the downfall of the Afghan rule in India. And now their rule left for some days only.” So, for this reason, the words which were left from the holy tongue of the Hazrat Bandagi were reached to all over the places and even reached to every house in the area. So the people began waiting for the result of the forecasting in this matter. Because there was the belief of the people that his forecasting will be happening soon. Then it happened like that. In the short period of time Salim Suri was began suffering in such a disease and for which the doctors were becoming in a helpless condition to find out it and cure it. And he passed his last days of life in bad condition. And his son was also killed. And in this way, his lineage was finished away totally forever. And Afghan rule in a short period of time like rubbish sweepings it was running out.

Salim Shah has died. In this way, the saying of Hadrat Bandagi’s saying which was proved right.

Sheikh Abul Mali was seen Hadrat Sheikh Abdul Quader Jilani

Hadrat Bandagi’s well known and famous caliph says that he was seeing the wealth of look of Hadrat Sheikh Abdul Quader Jilani by the way of the innermost. But I have not told this great event to the Sheikh of the time in this matter. Till such that one day he was able to know about this event by his light of the innermost and said to me that “ Tomorrow I will take you to the

holy shrine of Hadrat Sheikh Abdul Quader Jilani so be waiting for this glad tiding.”

Upon hearing this glad tiding by his holy tongue I have left eating and drinking as well as sleeping for this reason when the Sheikh will inform me in this matter.

In the sleep and wake up condition Hadrat was holding my hand and he was taking me in the court of the Sheikh of the world Hadrat Sheikh Abdul Quader Jilani and where I have kissed the heavenly place and I have seen the magnificence of the Sheikh there. There Shah of Baghdad was given a place to Hadrat Bandage on the left side and on the right side the great holy person, Abul Mali was sitting there. So for this reason there came thought into the heart of Shah Abul Mali that due to higher position Abul Mali is sitting at the right side. It is possible that this person due to his higher position than my Sheikh is having is sitting on the right side. Upon this thinking, Shah Baghdad looked at me and said that “Oh Abul Mali, Dawud is my heart. And a heart will be found at the left side in the human body.” Shah Abul Mali said that “Upon hearing these words, there was no more confusion with me. Then I was able to know well and completely about the position and the nearness of the Hadrat Dawud in the shrine of Shah of Baghdad.

Sheikh Abdul Quader is king of both worlds

He is the leader among the sons of Prophet Adam

The effect of the singer’s song

It is said that there was used to live one singer Dalia near the residence of the sheikh of the time. One day he was singing his song on some tune and he was passing from his residence.

The meaning of his poetry was that “ He was presented sacrifices and offerings on the holy person’s tombs and then his beloved came to his house and with her I have married with my beloved but I have not called any Qazi (A qadi (Arabic: قاضي; also cadi, kadi or Kazi) is the magistrate or judge of a Shari‘a court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works.) or Mulla (A Mulla is a Muslim who is a religious teacher or leader.) to arrange the marriage ceremony as per Islamic rules and regulations. When he heard the poetry of love and a then at that time there was prevailed upon him the condition of ecstasy.

And he proceeded to the jungle area and he was there for some days in the condition of ecstasy and rapture and he was wandering in the jungle while drinking the wine of love there.

The secrets of the king were known to the slaves.

It is reported that in the villages near Depalpur and in one village there lived one person and his name was Omar. And who was a pious and good-natured person and who used to live there. Who used to be present in the service of Hadrat Bandagi for learning and education with Hadrat for two or three times in a week. And Hazrat used to pay his much attention to him. He stated at the beginning of the training of the conduct and behavior with some friends of the mystical way and who used to

spend nights in the shrine building in the engagement of worship and mystical exercises there. At that time it was the practice of the Sheik Bandagi who used to go out of the shrine building in the nighttime to long distance areas and where he will be engaged in the worship in that place. One night there was a desire which created in hearts of my friends to go behind of the Hadrat and see where he will go and how he will engage in the worship in which place there. So we have gone behind the personality of the light in the long distance place. Suddenly we have reached near river Biyas and have seen that Hazrat was crossing the river with his shoes easily there. So we have thought there was low-level water of the river there so for the reason and without any thinking, we have put the foot in the river. As there was deep water there so we both of us began drowning in the water. When Hazrat was seeing our drowning in the water. Then he was called “Oh Umar come out with friends and go back from this place.” Upon hearing this good voice the water of the river was turned into the mirage. We have come out from there like walking on the leveled land.

Become the friends of the holy and pious persons of Allah
As in ship of Noah, there is dust, which can move the storm

The fondness of King Akbar for meeting with Hazrat Bandagi

In the book *Muntaqab Tariq*, Mulla Abdul Quader Badayuni has mentioned that in the 16th century there was found a grand shrine building of the Quaderia spiritual chain in Shergarh and in which there was found the interest of the Sufi and learned

persons as well general persons in it. Where there the experience of knowledge and favours of spiritualism has made very much fame and name there. Where the people of thirsty of knowledge and wisdom who will visit Shergarh from far and near areas of India and get benefitted. The King of India when he was visiting the mausoleum of the Hazrat Baba Farid in Pakpatam then at that time he was staying near Shergarh. The king was able to known asceticism, abstinence and pure life details of Shiekh Bandagi then at that time king was sent his special messenger courtier Nawab Shabaz Khan Kambwa in his service and sent his message that he wants to meet the Sheikh in Shergarh. And Nawab Shabaz Khan Kambwa was well known and famous for the giving respect and honour to the spiritual personalities.

He went into his service and he was given a King Akbar's message to him. And he was taken blessing from the Sheikh Bandagi. The condition of his content was such that he ignored the request of the king with him. He said to Nawab Shabaz Khan Kambwa that "If the king is in need of his prayers, then he will pray for him in this corner of the place of love. And this Fakir will pray for the king. He is not concerned with the people of power. And to tell the king that he should be satisfied in this matter that he was remembered him in my prayers." Nawab Shabaz Khan Kambwa was much happier upon his visit and also hearing his saying. He sent him away from there by some of his advice.

To encourage one singer

It was the practice of the Hazrat Bandagi that he used to spread the cloth for the eating of the poor and guest persons. He will give food to everybody as per his need. So he will give two numbers of bread to each person and one cup of curry bowl which will be shared among the two persons. One day he was seen that one person who was eating bread alone there on the eating cloth and nobody was not sharing his food. He was asked the name of that person with his servant. He told him that “His name is Abdullah and he belongs to the group of the singers”. Sheikh told him that “Oh Abdullah these people who do not like to share eating the bread with you so you take your plate and come to me so we can share eating of the bread together here.” As it was the practice of Hazrat Bandagi was that he did not use to eat in the meeting place. On that day to encourage Abdullah, he was eating some loaf of the bread there. So he was increasing his position and rank. When people have seen such scene, then all of them have taken even each and every particle of the bread from the plate by Abdullah for the purpose of felicity and with much devotion, they all have kissed his hand. Due to the eating of food with the Sheikh Bandagi Abdullah’s worship, a habit of the reading of the Quran as well as sustenance was increased very much for this reason.

Oh, master of favors, one particle of your kindness is better than one thousand year’s piety and prayers.

To safeguard of the work of Jamat of Ahle Sunnah

The author of book *Maqamat Dawudi*, Abdul Baqi Bin Jan Mohammed was written that “One day Hazrat sitting at the Machala riverside in the rainy season and this river was looking

as same river Tigris of the Baghdad. Here he was sitting under the shade of the trees which are at the bank of the river. And around him, a group of his disciples was sitting there in the circle. He said about the excellence of the Islamic law and safeguard of the organization of Ahle Sunnah and in this matter and he was given his sermon in the best way so, for this reason, he warms up the hearts of the people very much. And during that time he said that “Dears friends, please be remembered that the faith of the Muslim is like very much delicate than glass and it is stronger than iron, so for this reason upon committing the bigger sin then he will not become infidel person. In such a condition, his faith is called stronger. And if he will think smaller sins as ordinary or good and it is as legal then there is no doubt that he will be out of the circle of the Islamic religion. So, for this reason, faith is more delicate. So in the book of Fiqh (Islamic jurisprudence), it is mentioned that “If one person who think adultery and wine as vile then his faith, will be not affected. If he thinks sins and prohibition as legal then in that condition he will be out of the Islamic religion. And due to the wealth of the faith, one Muslim will be called Momin person. It is surprising that nowadays some people will not differentiate between commands and prohibition. As such imperfect Darwesh persons have born. And these persons are not aware of the way of the Jamat of Ahle Sunnah. So such people who used to spend their whole life in things of intoxication and will commit such things which are prohibited by the Islamic religion. These bad natures, people who think illegal and tavern as the illegality of their life. Then think them as a believer of one God as a lover of the Prophet of Allah.

If there will be considered carefully in this matter, they will be called an infidel people. For their Satanic apprehension and sensual desires which have made them blind and deaf for this reason. They did know from where they have come. And where to have to go. It regrets and great apologetic that they have come from a pious place and were going back to the final destination in the condition of impurity.

Oh, what is the tradition in this world that the falcon of
The mystic way is sitting in the bee's place with content

The coming over of the prophet of Allah

It is narrated that in one summer night Hazrat Dawud Bandagi along with his Darwesh persons he was busy in the recitation of blessings on the last Prophet of Allah. The invocation of light and ecstasy which was in progress in the voice of happier there in that night. In the last part of the night, Hadrat Dawud Bandagi suddenly went in the ecstasy style at the north side platform without wearing footwears and he was standing there with very much fear of God and humility and meekness for a period of some time. When he came back there to his sitting place, then at that time the friends of the mystic way have asked him, “ Ya Sheikh what is the reason in this matter?.” And what is the wisdom of the running there in frantically?”. Hadrat told that “ When you were busy in the recitation of the blessing of the Prophet then the Holy Prophet of Allah and the King of the two worlds came there and he paid attention to the condition of with much happier and joys. As such that there were fallen some drops his perspiration from the

holy body on the soil of love. In the morning time, Darwesh persons have seen that some fresh flowers were lying at that holy place there. All were surprised that there was no season, of such flowers in the country. They have shown such flowers to the sheikh and who told that “ These are flowers and which are belong to the holy body’s perspiration of the Prophet. And which were falling on the earth in the last night.

The Fakari and Shahi (majestic) are attributes of the Prophet and these are magnificent of the personality of the Prophet.

To advise of the disciples for repentance

Hadrat Bandagi used to advise his sincere and Darwesh persons that “Dears try continuously about repentance and think about the day of the judgment which is very near. And also think health better. Try your best to wake up in the 3rd part of the night and to perform two Rakats of the prayer of Ashiqin and be feeling the presence of Allah, there and recite Toubanama of Quaderia spiritual chain and in the middle of the night Allah says that “ Is there any sinner so that I can forgive him and is there any caller to whom I can reply.”

He said that “ Those who wake up for 40 days without any gap and who will recite the Islamic creed, then Allah will create a lamp of his power in his heart. And his corner of innermost will be with light of brilliance of Allah and observation of God

and there will be opened the doors of eternity. And such a person can observe the wonders of the angelic world.”

The writing on every tablet is not be remaining
The result of a good deed, a name will be there

Mulla Abdul Quader Badayuni’s presence in the service of Sheikh Dawud Bandagi in Shergarh

The well-known historian and scholar Mulla Abdul Quader Badayuni who was Navrantan (He was among the 9 gems of King Akbar) of King Akbar and who was much affected by his knowledge and excellence. In every difficulty and problems, he used to consult with him and he will consider every his advice in the matter completely. His world famous book *Mutaqab Tavariq* which he was compiled at the request of King Akbar and in that book he was written that “He has much desire to look Hazrat Bandage. And I heard much about his perfection of the excellence. So, for this reason, I went to Shergarh to see him there to get the favour of his look. On reaching there I found there good atmosphere of that place and then was able to know that in this atmosphere there was available smell there. And which is giving the greatness of this city. I stayed there for the four day period in the holy shrine of Hazrat Bandagi in Shergarh there. I have seen that in the magnificence and elegance of Hazrat Banandagi there is such thing in him and which is not found in the other persons of magnificence. During the time of talking, he used to smile so, then at that time there will shine

such light on his bright face and from that light which will diminish the darkness in the hearts of the people. And there will be found the secret of glories Allah. During the visit, he was well behaved with me with much kindness and favour. For some of my doubts, he has given me a complete and satisfactory explanation to my questions. He was giving me his kind big and good advice. The biggest favour which he was doing in my favour was that he was given me that cap, which he has on his head and which he was wearing there at that time.

He used to take very much care and attention about Islamic law that any of his action which will not exceed the limit of the Sunnah of the Prophet of Allah. He was perfect in practice of Islamic law and mystic way. In these practices, he has a good name in this matter.

Acceptance of Islam by infidels

Mulla Badayuni has written that “During his four days of stay in Shergarh there was no such day when there were not coming off 50 or 100 Hindu persons who used to come there with their families for the acceptance of Islamic religion. In this way they used to enter into the light of Islamic religion and they will leave from the darkness of the infidelity and get it to safeguard from it. There was found a strange scene in the shrine building which will be given pleasure to the heart and light to the eyes. Hadrat Dawud’s holiness, abstinence and fame, and the name of his great spiritualism which was spread in all areas.

Sheikh’s worship of Allah and height of his character and conduct which put such love in the person’s heart and for this

reason there was great respect and humility by the people for him, which is required to be seen there. During the period of 30 years, the only numbers of his newly converted Muslims are reached to many thousands.

And he was writing that during the rule of Bairam Khan, he was heard Hadrat Bandagi's fame and name. So in his heart, there was a desire which was created to see him. And which was began day by day more and more. So when he was present in his service of Sheikh of time and much impressed by the look of his perfection magnificence.

He was a figure of love as well as pardoning and overlooking. He will not like any kind of harm and cruelty severally. Even he did not like to harm to the animals. Self-denial and virtue was the rule of his life.

He was disgusted with all such things which will take a man toward worldly dealings.

As per the description of the Mulla Quader Badayuni. In the valley of Shergarh's good atmosphere not only every leaf but as well as every floral pattern which is full of the light of the Allah. But also there every brick was having such condition. At the shrine of the Sheikh, there were presented offerings and presents in large numbers and which all were spent on the public food expenses of the poor, deprived, unfortunates persons and travelers. Daily many thousand people will be getting food from the public kitchen in Shergarh and nobody did not leave over there with food.

His generosity and charity was well known and famous as such, that in every year for 2 or 3 times whatever cash amount and stock of grains in his stores will be distributed among poor and needy persons in the shrine building. He has an only property with him, which is as follows.

1. One porcelain jar. 2. One old prayer mat. 3. One living room.

He used to advise his disciples and dependents for obtaining wealth and properties of the world so, for this reason, they should not ignore the holy personality of Allah. The system of spiritualism which will remove every kind of discrimination. He knows the very much about the effect of the prayer to Allah. He used to say that one who will become accustomed himself with showiness and pomp of the world than for this reason there is required to mourn for him. And one who will not free himself from the uproar of the world, so for this reason, there is too required to mourn for him. The Sufi's importance belongs to his time only and if he will lose it, then there is required to mourn for him in this matter.

He was becoming well known and famous in and around areas. So, for this reason, his holy shrine was becoming a center of the learned persons as well as Sufi persons and historians. As he used to keep away from the rulers and kings, but actually these people have introduced him in his real colour. This matter is also most clear that he was most successful in his following activities. And are required to be written in the golden words.

1. Semons 2. Teaching and preaching 3. advices

These things are enough to recognize his knowledge and excellence. Even though many thousand persons were pledged on his hand and entered into the fold of the Islamic religion. But as per saying of the Hadrat Bandagi that “The tribes who were entered into the fold of the Islam fully have become the followers of the religion of the Prophet Mohammed that tribes which partially or fully entered into Islam and the details are as follows. 1. Tardad 2.Chemi 3.Chitte 4.Hinjara 5. Sansi 6.Dahutar 7.Girbane 8.Maan and these tribes who were habituated in and around the areas of Gujranwala.

In addition to above areas other tribes who used to live in and around Sialkot. The clans such as Bajawa, Ghuman, Kahelun, and Sahi. And also tribes which were living at that time in and around Shergarh such as Arar, Ban, Hatyane, Majyane from Kola, Marwani Balooch. These tribes who have caught the edge of the shirt of favour and grace of the Hadrat Bandagi and have entered into the fold of the Islamic religion and have freed the future generation from the fold up of the infidelity.

The compiler of this book mentioned that surely there are favour and grace of Sheikh Bandage upon the other mentioned tribes so for this reason they are attached to the shrine of the Hadrat Dawud Bandage and which will be continued till the day of the judgment. So they should be grateful to their great spiritual master who has done favour and grace for them. So they present in the shrine and express their thanks and gratitude in this matter. Because these graves of the holy persons are the center of the light and magnificence. And from there will be the available freshness of the mind and the wideness of the heart.

To attend a funeral gathering of the enemy

It was the practice of the Sheikh Bandagi that he used to attend a funeral gathering of his dependents as well as he used to go into the funeral gathering of the rich and poor persons of nearby areas in the villages. Also, he used to go long distance places to console and condolence of the rich and poor persons.

It is stated that his famous enemy Mir Ali Basir who was always malice and enmity with him during his life with Sheikh Bandagi. And who do not spare any chance to harm him. When he was able to know his death news then tears were flown from his eyes. And he was taken a sigh in this matter. So in this matter. One of his good wishers asked him “What is meaning of this death for him.?” Then he said that “ May Allah have mercy upon him.” Then he was standing at the same time to go to attend the funeral rites of that person. After the burial of that person in the grave when all persons left of the graveyard, but he was staying there and he prayed for him for his forgiveness and he said that “It is a matter of courage that even with the enemy also there should be done kindness and favour.”

The real name of the mystic way is service of mankind and to think others same as ourselves and to the use of the beads and sitting on the prayer mat and wearing of the saintly dress is not the mystic way.

The mole of the Hadrat Bandagi's on his palm

The Sheikh of time Hadrat Bandage said that “One holy night he was present in the service of Hadrat Sheikh Abdul Quader Jilani and said to him that there is a request for help from his

one disciple from the east, so at the same time you have presented there and at the same time if there is a request for help by his another disciple from the west, so at the same time you have presented there.” So then he said to him that “ Baba Dawud before me the universe is like a mole which is in your palm. Then what is a difficulty for me to reach east and west”.The knower of the reality and owner of strange dignity Hadrat Shah Abul Mali who said about this saying which is as follows.

“The point of the world is there in one look of the Hadrat Sheikh Abdul Quader Jilani.”

There was one mole on the palm of the Sheik Bandagi and on that night Sheikh Abdul Quader Jilani, who put his finger on the mole and have explained him the secrets of the east and west to him. Due to this connection many respectable and learned persons used to be present in the service of Hadrat Bandagi to see that mole which was in his palm.

It is said that one day one holy person Hadrat Allah Bakh Jilani, who belongs to the family of the Sheikh Abdul Quader Jilani, who was come to Shergarh and who told to Hazrat Shah Abul Mali that “We have come from Bengal to see the mole. And this matter reached for him there. By chance in those days Hadrat Bandagi who was suffering from the severe fever and due to this reason he was becoming weak and at that time he was unable to walk here and there. So, for this reason, he was unable to come out of his room. Hazrat Shah Abul Mali was informed to him that from the lineage of Sheikh Abdul Quader Jilani’s one person who has come to the shrine and for him

everything was done for his kind hospitality. But Hazrat Ilah Baksh was insisting to see you and also he wants to see your the mole on the palm. And he is saying that to visit the mole he has covered the long distance of the journey in this matter and he was present in his service. Hazrat Bandagi was told him that “If such is your desire, then bring him inside the room.” The two brothers entered into the room with Hazrat Abul Mali. Due to weakness, Sheikh was taken help of the chest of the Shah. After some time Ilah Baksh was indicated toward Shah Abul Mali that anyhow he wants to see the mole. And Shah Abul Mali told this matter slowly to the Sheikh of time. So he stood his hand and which he put on the hand of Shah Abul Mali. And who was shown the mole to Shah Ilah Baksh by removing his sleeve? Shah due to the devotion he was standing and was kissed the mole. And touched with his eyes and by tearing his edge of the shirt he was touching the mole with his chest. And he was called Miya Kilan near there and who was enabling him to touch the mole with his eyes and with his chest.

It is stated that one day one person who came from Baghdad City and who was read before Sheikh Bandagi encomium and who was written by the Sheikh Abdul Quader Jilani. The subject in which it was mentioned that “Both worlds before him are like a particle of a kind of mustard. Hazrat Bandagi told that “Hadrat Sheikh Abdul Quader Jilani, who has mentioned this subject in this encomium and who himself told this subject to him personally by face to face in his presence.”

Extract from the thesis of Syed Mohammed Haider

Syed Mohammed Haider, who was compiling his thesis in the year 1930 in which he wrote that there was available to fame and name to many of the disciples of the Hazrat Bandagi. And in which top of the list among them is Shah Abul Mali and he was also a nephew of Hadrat Bandagi. He was a man of Sufi attributes and a man of the action on the Islamic teachings. His poetry was well known and famous also. And incomparable with other poets of the time. King Jehangir's court poet Taleb Amli who was his disciple. And one encomium in the Shah Abul Mali and which is added in the poetry book *Sher Aljam*.

Sheikh Dawud's well known and famous disciple and caliph Shah Abu Ishaq, who was a resident of the area of Muznig of Lahore City. And who have attained much more name and fame and he was a higher level Sufi of his time. Abu Fazal in his world-famous book *Aina Akbari* in which he mentioned his name in the list of the holy persons of the time. These two caliphs are famous all over India and their names are mentioned as two caliphs of Sheikh Bandagi in the contemporary books of history and in other books of the biographies. There are other disciples are there and whose names are not added in the books of the histories, but they were famous and pious personalities of their time and their names are as follows. And all these disciples were popular among the general persons.

- 1.Syed Zainal Abidin Mashadi 2.Syed Shabuddin Bukhari
- 3.Sheikh Abdul Wahab 4.Bandagi Sheikh Kamal.

As per one tradition Sheikh Bandagi has with him 360 caliphs and all those persons who have followed the footsteps of their spiritual master Sheikh Bandagi and Sheikh Bandagi who

was following the footsteps of his spiritual master Hazrat Hamed Jilani Ganj Baksh Uchi. To able to know the status and position of Sheikh Bandgi it is enough the words of Mulla Abdul Quader Badayuni and who said that “ He was the axis of the time and there was the power of miracles in his usage. He used to keep away from him rich and wealthy persons. And he used to think humility as his dignity. Self-denial was his habit. This teaching was given by him to his disciples. Mulla Badayuni who was becoming his disciples two years before the death of Hadrat Bandagi. He was also written one encomium in favour of Hazrat Bandagi and its description is as follows.

“ His conscience was free from impurities of the filth. His presence was like the presence of the Prophet as a source of mercy for both worlds. His respectable name is Dawud. The Jinn and fairies are under his control like the Prophet Suleiman, who has control and power over Jinn and fairies. For many years I could not able to know the meaning of Wajigh Allah in my wisdom. But when I saw his bright face, then the eyes to the reality was opened for me in this matter.”

Syed Mohammed Haider has written that “ In vicinity Pakpatam and in Multan there two great shrines of spiritual chains of Suherwardia and Chistia are there and the selection of Quaderia’s spiritual shrine and for the establishment of the shrine of the Quaderia spiritual chain is from the will of the God.”

Shergarh, which was a village near Jhaniwall and which is known as Chavana. Hadrat Bandagai who was doing his work in the best possible way so, for this reason, his name and fame

will remain there in this area till the time of the blowing of the trumpet by the angel Israfil.

Sheikh Bandagi's features and his conduct and character

In the book of *Maqamat Dawudi*, it is mentioned that the people rightly saying says that “ His body was lean and height was normal and the structure of his body parts were suitable. Whitish color, thick eyelash, and the beard was red to some extent and by the look of his soul's light, the eyes of the people of the wisdom and intelligence will become brighter.

“ I will see your look and surprised that how you are elegant and its meaning is that your look is as such.”

With the perfection of the face, he has a good voice as such, that in the recital and the reading of the Holy Quran, his voice like melodious of the Prophet Dawud. Since the time of the youth period, he has started wearing a nice dress on his body. On the way which he will use to pass and there will find people who used to wait for him to look of his grace. The look of the appearance of his body which was such elegance and which give the meaning of the verses of the Quran. In the meaning of the grace of purity and cleanliness of magnificence and for his description of the manifest and innermost's grace everybody will be surprised in this matter. So, for this reason, nobody could not able to describe accurately, his excellence of manifest and innermost. It means there is something other than beauty on his face and its name is not known to any person. Hadrat Bandage was being entrusted respect, status, wealth as well as politeness, the excellence of the genealogy, things of the wealth available to

the heart. Since an early age, he has become perfect in generosity, worship, and mystical exercise. His pure heart was free from every kind of ill will, proud and show. His bashfulness was such that every shyness will be kept shyness with him. While walking on the way he did not pay attention to any person at that time. Like in the passion of the love of the cup of intoxication he will move from the way while ignoring everything.

Sheikh Abdul Salam Depalpuri has said that “One occasion he was moving towards Lahore with his uncle Barkhurdar Multani and with his other relatives. Our first stopover was at the shrine of Hadrat Bandagi and whereas per the custom of hospitality, he was coming out of the residence and at that time I was 13 years old. When I have looked at him, then I was drowning in the magnificence. Specially I have seen his foot at the time of his standing and the wearing of the footwear. Such delicate and elegance which was found in his fineness and which was not such delicate and soft in the cheeks of the persons of magnificence and radiance.”

His illness and death

When he was 62 years old then the time of leaving from this world and arrival time in another world was near. The natural fire to meet Allah was with eagerness. He was approached toward wine of the love and for this reason, he went towards a cup of satisfaction. In the weakness of the body, there was increasing gradually. During this year of winter, then at that time from the garden of the meeting of the lover and beloved, there were coming scented winds of the meeting.

And like that “Return to your Fosterer pleased and pleasing (Him)” and such holy glad tidings of which were reached in his hearing of conscience, then at that time he was left eating and drinking for this reason. The nature of Hadrat who has the holy nature to him and who was ignored totally his rest and comfort. Sometime there will be effects on him by cough and some time he will go to his sitting place by walking by himself. And sometime he will go in a palanquin and sometimes lovers of his look who will support the palanquin by their shoulders used to take him to the sitting place. So that the people of the gathering who have arrived at the residence can have his look there. Upon hearing his news of illness, there will be a huge crowd of mankind so for this reason the city’s capacity seems to be lesser. Due to the love of the mankind he used to stand at the door at that time, so that he can meet the people there and to give them consolation and satisfaction as the people will come thereafter covering the long distances of the journey and go back from there.

In this way one year was passed away, then his age was becoming 63 years old then at that time his weakness and powerlessness were increased very much day by day. One day he went to the first storey of his building and he was standing there with the help of the staff in the eastern side and he was looking at the Lahore side and he was taking a sigh at the time and began weeping when he was looking at the Multan side and he began weeping. In those days due to hearing the news of his illness men and women came in large crowds to the Shergarh to know about his health condition. They were arriving in the

shape of the clouds in the Shergarh so for the reason they were seen heads of the persons in the streets, bazaars, and lanes up to the end of sight limit in the Shergarh city.

One day leader of the mystic person has called his wife Bibi Rafia who was true and learned a woman and he was giving her some advice and due to this reason on such true personality, the condition of tenderness and miserable form prevailed upon her. Upon seeing her such condition then, he was said in a loud voice that “Do not show less courage if you want that I should be in agreeable condition with you which I was always with you so then advise all women and men who are related with us and so they should not weep on me and do not uncover the heads due to the mourning of my death. As per the existing customs of the area.” And after this at the time of the Friday prayer, he left this mortal world in the year 982 Hegira or 1573 year. The date of death (compose a chronogram) of the king of incomparable is *Ya Ashqiq mast* and who was firm in the love of Allah. Shah Abu Mali also composed a chronogram and who also wrote one couplet and its meaning is that “If the people of the world will ask the date, then tell that due to fondness the king of the world Hadrat Dawud who was camped in the year 982 year with that King God. It is said that some years before his death, he told his close friends and disciples that at his residence of Noor Mahal, his mausoleum may be constructed. The Noor Mahal building which was a temporary construction before construction of his tomb there. And in its center, there was a garden. And which was not a permanent house construction And which well known and famous as Noor Mahal

because in such room only special persons are allowed to enter into it. When the people will enter into this temporary constructed building, then they will feel that they have entered into the room of light. In the walls of the room, there will be an observation of the smell of love Allah. And for this reason, it is called Noor Mahal. The senior friends have told him that if there will be his permission, then it will be constructed mausoleum in his presence and matter of care and respect will be taken in this matter. So then Hadrat Bandagi was told that “ The builder is still playing with the boys. It means he is still in his childhood period. Upon his death, he will come there and he builds my mausoleum in Shergarh.”

The sayings of Hazrat Dawud Bandagi

These are saying of Hazrat Dawud Bandagi are as follows.

1. The Muslim person who will wake up for 40 nights without a gap, then he will engage in the recitation of Islamic creed of the unity of God, then Allah will create in his heart a lamp of the power and his parts of innermost will be magnificent of Allah and observation of Allah. He will be given a wealth of eternal.
2. Try always for the repentance and pray two Rakats of prayer Salat Ashiqin.
3. To consider health as a reward from Allah.
4. If there will be no Islamic creed, then there will be no Muslim persons. All dealings and worships are branches of this phrase.

5. Do not allow any impurity near your body and dress. Due to the impurity of that person's dirtiness, the polluted person will be become dead and disrespected in both worlds.

6. It is a surprise upon by such Darwesh persons who are involved in intoxication and prohibition and who think themselves that they have believed in Allah and in reality, they are infidels.

7. Manners are a good system of hospitality. As per the status of the guest, food should be given.

8. The person who desires respect and humility from others and such person is involved psychological pride and arrogance. Such a person will be disrespected by the hands of the soul.

9. Everything was born by the light of the invocation of Allah and by the reflection of the Islamic creed. Of all holy and pious person's source of the entry into the court of Allah is this invocation. Who is ever going to that world without invocation, then he will be away from perpetual felicity.

10. For a disciple and student of truth, any action and any deed which is not equal with an invocation of Allah and any grace are not superior to an invocation of Allah.

11. The invocation, which is not from the light of Allah so, for this reason, it should think it as dead. The existence which is empty from the fondness of beloved so such existence to be thinking as no existence.

12. The existence of the man is such a great wealth and so for such wealth, there is a requirement of the payment of Zakat

(religious tax as a basic in-function in Islam.) The Zakat of the tongue is an invocation of Allah.

13. From each and every heart there will be asked that where he has spent the treasure of respiration. And where he has spent such valuable wealth.

14. The nearness and proximity of the court of Allah which will be obtained by the way of giving away the wealth as well as position and status.

The genealogical record

Sheikh Syed Dawud Bin Sheikh Syed Fathallah Bin Sheikh Syed Mubarak Bin Syed Faizullah Baqi Bin Syed Safiuddin Bin Syed Taqiuddin Ahmed Bin Syed Abdul Majeed Bin Syed Abdul Hafeez Bin Syed Abdul Rasheed Bin Syed Abu Taqim Bin Syed Abul Makaram Bin Syed Abul Mahasan Bin Syed Abul Faiz Bin Syed Abul Fazal Bin Syed Abdul Bari Bin Syed Abul Mali Bin Syed Abul Wahab Bin Syed Abu Hayat Bin Syed Shah Mohammed Mir Bin Syed Masood Bin Syed Mahmood Bin Syed Abul Ahmed Bin Syed Bin Syed Dawud Bin Syed Ibrahim Bin Syed Ismail Bin Syed Mohammed Urug Bin Syed Mohammed Mubarak Bin Imam Taqi Al-Jawad Bin Syed

The genealogical link of the mysticism

Hazrat Mohammed bin Abdulla (peace be upon him)

Hazrat Ali Ibn Abi Taleb (R.A.)

Hazrat Khaja Hasan Basri

Hazrat Khaja Habib Ajmi

Hazrat Shah Maruf Kharqi

Hazrat Shah Sirri Saqti
 Hazrat Shah Junaid Baghdadi
 Hazrat Sheikh Abu Baker Shibli
 Hazrat Sheikh Abul Farah Tartosi
 Hazrat Sheikh Abul Hasan Hankari
 Hazrat Sheikh Abu Saeed Maqzumi
 Hazrat Sheikh Abdul Quader Jilani
 Hazrat Sheikh Abdul Wahab
 Hazrat Sheikh Abu Nasar
 Hazrat Sheikh Safiuddin Sufi
 Hazrat Sheikh Masood Mohiuddin
 Hazrat Sheikh Ali
 Hazrat Sheikh Shamsuddin Aali
 Hazrat Sheikh Sultan Mohammed Ghouse
 Hazrat Sheikh Abdul Quader Thani
 Hazrat Sheikh Abdul Razzaq
 Hazrat Sheikh Hamed Ganj Baksh
 Hazrat Sheikh Dawud Bandagi

The century wise record of the custodians of the shrine of Sheikh Bandagi

16th Century

Hazrat Dawud Bandagi 1510-1573
 Hazrat Syed Abdalla Norang Noor
 Hazrat Syed Abul Baqa Mohamed

17th Century

Hazrat Abul Baqa Mohammed
 Hazrat Mohamed Syed Mustafa

Hazrat Syed Abu Mohammed Maru
 Hazrat Syed Mubarak
 Hazrat Syed Mohammed Hayat
 Hazrat Syed Sher Shah

18th Century

Hazrat Syed Sher Shah
 Hazrat Syed Mustafa Shah
 Hazrat Qamar Uddin
 Hazrat Syed Ghulam Dawud
 Hazrat Syed Mohammed Baqa Ali

19th Century

Hazrat Syed Mohammed Baqa Ali
 Hazrat Syed Haji Shah
 Hazrat Syed Fatah Allah Shah
 Hazrat Syed Nadir Ali

20th Century

Hazrat Syed Nadir Ali
 Hazrat Syed Mohamed Hussain 1880-1953
 Hazrat Syed Mohamed Abbas 1916-2000

Regarding custodian who has two sons and the names of his sons are as follows during the period of the 19th century

1.Syed Ali Abbas Kirmani

2.Syed Hussain Abbas Kirmani

And the above two persons are called custodian of the shrine building. The compiler of this book was met with Syed Hussain Abbas Kirmani and who is having good manners and humility. He used to meet with the visitors of the shrine building with much love and sincerity. He used to ignore offering and present and his residence building is near the shrine building and located in the big area of the land. And it is well known and famous as Rang Mahal, May Allah keep him well in good condition and give him a longer life. But he was could not meet with Syed Maqdam Abbas Kirmani. Both of them are residing in the outside of the country. May Allah bestow on this lineage of prestigious mutual love and cooperation among themselves so that they should be firm on the footsteps of their ancestors.

The construction of the mausoleum building

The master of building construction and in the comparable person of the skill of the engineering master Zahid and who said that “My father who was a small builder of small houses. And he was not an expert in the field of the construction. Still, he was a child, but his father used to hold his hand to take to me to show the construction of the grand building and factories. So, for this reason, my wisdom was begun improving very much. And my intelligence and wisdom were increasing day by day. Still, I was young, but from that time my design and my

handiwork which was becoming as a lesson for the expert engineering persons.

After some years of the death of Hazrat Bandagi there was the attraction for me from felicity of the perpetual source and which brought me here due to fulfilling of my wishes and fulfilling my desire of the edge of the shirt so for this reason I was visiting Shergarh along with my friends for the visit of the shrine of Hazrat Bandagi. Where I have seen heaps of bricks and lime there. So for this reason I have asked with the custodian Sheikh Musa "What is required for construction and in which it will be given permission to be constructed by me there." The custodian told me that "This is the work of an expert engineer and you are still young in this field." When I heard this reply so for this reason I was becoming very sad in this matter and all of us have come back to Lahore. Upon my return back from there Sheikh of time who came in the dream of the custodian and he was given his instruction that work should be given to the young man who was returned back from here. The custodian has sent two servants behind him as per the instruction of the sheikh of time and he was calling me from Lahore and he was giving me the project work of the construction of the mausoleum building. Master Ba Zaid said that "When the construction work was started, then many great engineers have gathered there and at that time I was new in the construction work. I have thought too much in this matter and used to be worried how maps should be prepared by me but anyhow I have prepared one map of the tomb. And then I started construction work. Whichever brick I used to pick then at that time I will recite Allah Akbar and send

blessing on the Holy Prophet. When pious Fakir and disciples persons used to give me bricks and kneaded clay, then they used to recite the blessing on the Prophet and verse Iqlas. After reciting, they will give into my hands. During the construction time there will be a huge crowd of the people due to their too much rush of the people there so for this reason it was happened delay work for the supply of bricks. So for this reason, in a period of four and half years a grand tomb was constructed by me. And which dazzle to the eyes for this reason. It is prayed that the shadow of the Sheikh of time's will be available for all times so that in its pure light the eye should be available with the light of Allah.

One who looks at the towering tomb so he cannot remove his look from there. If anybody will recite in the tomb *La Ila Ha Allah*, then he can hear there the voice *Wahadahu La Sharik* in the incomparable tomb.

The leaders of status and position like a sheikh and holy persons of time Kamal Sheikh Abdul Wahab, Hazrat Abu Ishaq, Hazrat Hamed Qureshi, who used to stand daily during the work which will be in progress for the construction of the holy tomb of the Sheikh of time. As well as other holy persons of time like Hazrat Shah Abul Mali, Hazrat Sheikh Abdullah son of Hazrat Bandagi, and Sheikh Miya Habib Mohammed and they will be engaged in the work of the construction all time there. There will be a huge crowd of the holy persons, worshipers, and ascetic personalities. As such that there will not be an available way for the visitors. After six months of the death of Hazrat Bandagi, Sheikh Kamal has died. And after him

after some months Sheikh Abdul Wahab has died. As per their advice, they have been buried in the courtyard of the shrine area.

The changing of the graves

As per tradition, it was said by master Ba Zaid that when we have freed from the responsibility of the construction of the tomb, then we have started foundation work of the tomb from the eastern side and at that time this wall was on the western side near the grave of Sheikh Kamal and Abdul Wahab and at that time we found that these two graves are coming under the platform. And I have checked with the measure of the thread and able to know my mistake in this matter. And feel much regret for this mistake in my heart. There was no power with me to demolish the wall and re-start the construction again. And it was not possible to bend the wall and bring the graves inside the tomb area. In this trouble and worry, I went into the presence of Shah Abul Mali. When he saw such worry and trouble with me then he asked to me, “Oh Ba Zaid why you are in the condition of worry and trouble.” So I have told him with much humility and regret the details of the situation to him. He told that “Do not worry in this matter and tonight, stop the construction work and we will see what will be the situation by tomorrow?.”

Master Ba Zaid said that “When next morning when he went to start the work, then he was surprised very much to see that the graves of Sheikh Kamal and Sheikh Abdul Wahab by the grace of Allah which were in the boundary of the wall and which were available on the platform. Upon seeing this we all persons were drowned in the sea of the surprised and astonished that both graves were not moved from their place or the wall of

the platform was becoming bending. So for this reason, in the condition of the surprise, I went into the service of Shah Abul Mali and told the new situation to him in this matter. He told by smiling that “Master Ba Zaid this work before the person of attributes and favours Sheikh Bandagi what is its value before his usage and powers and it is meant is that it is ordinary for him. There is one couplet in Urdu and its meaning and interpretation is that “What there is a requirement of the nation of the hearts which will be happening. Good God, in miracles how he is a great the king of the world.”

The details of children of Hazrat Dawud Bandage

He has with him his 3 sons and 2 daughters

1. Sons

The Sheikh Syed Mohammed Adam, Sheikh Syed Mohammed Mubarak alias Sheikh Mohammed Azam, and Sheikh Abdulla, Sheikh Adam and Sheikh Azam who died in his younger ages. But Sheikh Abdulla who was 12 years old when his holy father has died.

2. Daughters

Hazrat Sheikh Bandagi's two daughters were married to the sons of the Sheikh Rahmatulla Bandagi named Shah Mohamed Sadiq and Shah Abul Mali.

1. Bandagi Sheikh Syed Abdulla Navrang Noor

At the time of death, Sheikh Bandagi has called Abul Mali and for the training of Sheikh Abdulla, he said something slowly in his ear. Upon hearing this he was becoming unconscious and he was in such condition for a period continuously of 3 days.

Sheikh Abul Mali who was a nephew and son in law, the first caliph, as well as he was the successor of the Sheikh Bandagi. He was the custodian of the shrine of the Sheikh Bandagi for a period 29 years in Shergarh after the death of Hazrat Sheikh Bandagi. And during this period he used to teach Sheikh Abdulla secrets of the knowledge of the God. Upon completion of the training of Sheikh Abdulla, he has conducted the ceremony of covering of the turban on his head. He taught him all secrets and the points of the knowledge which he was learning from his Sheikh and he explained to him and transferred to him by his tongue and heart. And he was given him the post the custodian to show and pomp. And in this way got free from the respectable post of the custodian. After some time as per the order of the Sheikh of the time Hadrat Bandagi, he went to Lahore. And where he was taking the treasure of the Dawudi and which he was distributed among the citizen of the Lahore as favour there.

Sheikh Abdullah Norang Noor, who began the service of the custodian in the best possible way and he were fulfilled his responsibilities well. And he was engaged in this service to the entire satisfaction of the visitors of the shire during his whole

life period. In this way, he was proved a real successor of his father. The people connected with the shrine were benefitted much with his kind service in the mausoleum. His favour to the disciples, which was such a kind like a cloud of the mercy to them. The strangeness of the person who kept the name of his father at a higher level. With the capital of Dawudi and after spending fine life and he is buried in the tomb of his father at his side at the western direction and he is well known for his favour.

2. Hazrat Sheikh Rahmatulla Shah Bandagi

He was the elder brother of Hadrat Dawud Bandagi and he was incomparable for his virtues and purity. Hazrat Sheikh Bandagi was much kinder to him as a father throughout his whole life period. He has a hump with him, but during his whole life, he did not act against the will and wish of his brother.

In the early life Hazrat Rahmatulla Bandagi on the death of his father Hazrat Syed Fatah Allah Kirmani. Then at that time, he was provided shelter and shadow like his father to Hazrat Sheikh Bandagi. He was becoming a sponsor for his entire family. Sheikh Rahmatullah was perfect in knowledge and excellence. For this reason usually, the persons of the knowledge used to come into his presence and get benefitted by him. He was established one school through which he used to give teaching and education to the students.

As Hazrat Bandagi in his younger by overpowering of the passion of love who use to go to the desert areas and who used to live there for many days. In such a situation he used to perform the duties of the sponsorship of his family members in the best possible manner and he has never made complaints about the hardships of the time with his pure tongue. He was faced with all conditions of life with much sacrifice and firmness. He used to meet with all of his family members with kindness and favour. Sheikh Dawud used to respect him as his father. Sheikh Rahmatullah has a higher condition and pure attributes with him. And he did not disclose to his quality of innermost. He was well known for patience and willingness and has higher status. For some period of time, he was engaged with his father Fath Allah in the agricultural work in the maintenance of his family members. And for getting legal sustenance he used to be engaged in the hard work of agriculture along with his father. Regarding giving witness about his righteousness, virtue and faithfulness not only human being but even angels will give witness in this matter. The person of patience and willingness Hazrat Syed Rahmatalla who did not leave any endeavours for the service of Hadrat Bandagi. And for the entire period of life, he has followed patience, willingness, and righteousness.

The service of his great brother is like chandelier on the face of this higher level family. Hazrat Syed Rahmatalla has three sons.

1. Syed Shah Mohammed Habib. 2 Syed Shah Mohammed Sadiq. 3. Syed Mohammed Shah Abul Mali. His grave is near the tomb of the respectable ladies of the Bandagi family. And

which is the coolest of the eyes of the Hazrat Dawud's disciples. His shadow was like a cloud of mercy to a respectable family.

His son Syed Mohammed Shah Abul Mali was like an incomparable gem and his status was very high and the position was noble. So, for this reason, kings of the time used to kiss his feet for the sake of respect and excellence.

The great son of Hazrat Dawud's family

Syed Mohammed Mohsin Kirmani Bin Syed Mohammed Haider Kirmani, who is managing director of Machlo fruit farms Renala Khurd is the great son of Hazrat Dawud's family and who is highly educational as well as a successful businessman. Allah has given him many abilities, good-natured as well as good conduct and behavior, righteousness. He is the person of principal, friend of the mankind and knowledge. He is the custodian of the customs of his ancestors. His service of the knowledge which is very much and admired by all in this matter.

By establishing one personal library in the shrine he was doing good work for the fulfillment of the desire of knowledge seekers. Also, his other work of the knowledge he is well known that after 17 years of the death of Hazrat Dawud Bandagi one of his admirer Abdul Baqi Bin Jan Mohammed, who have written one book in which he has mentioned his details and works and was given its title as *Maqamat Dawudi* and this is the only book in which are available the complete details of disciples, the

caliphs, and sons of Hazrat Dawud Bandagi. It is also a picture of the Hazrat Dawud Bandagi's daily schedule and days and night's full engagement which are found in it. Otherwise in contemporary history and biographical books in which there are also available short details which are not enough for the readers. Syed Mohammed Sahib was obtained Persian version of the book *Maqamat Dawudi* by his personal endeavours and he was arranging its translation into Urdu and which was printed by him. And which is his great work of the knowledge. Even though in this book there is no connection in some events, but in spite of this *Maqamat Dawudi*, is a rare and extraordinary book. Also, his father Syed Mohammed Haider in the year 1930 in the Government college Lahore for his M.A. Degree course, who has written a thesis in English about holy life and works of his ancestor Hazrat Bandage. This thesis is a great work of his educational knowledge and skills given by Allah. And it is a higher level research project. He also published his thesis's Urdu translation and which is having a status of the encyclopedia for the persons who are connected with the shrine of the Hazrat Dawudi.

Syed Mohammed Sahib has elegant personality and he is a great inheritance of the Hazrat Dawud family. During this period such persons of the positive thinking are rarely available. He used to watch repair works by himself in the shrine building. Nowadays he is engaged in the work of flower design in the tomb in which graves of the holy and pure ladies are situated there. The olden work of the flower design in the tomb, which

was damaged by the passing of the time. On the old pattern, the work of flower design is being done there.

May Allah give him long life and health. And such sons are capital of honour and dignity of the family. They have with them wealth of sincerity and without ulterior motives. And for such qualities which make them distinct and incomparable with other persons.

Regarding the number of the caliphs

In any books of biographies, regarding the number of the caliphs of Hazrat Bandagi is not found and in the thesis of the Syed Haider, it is mentioned the number of the caliphs as 360. Some details of his caliphs are mentioned as follows in briefly.

1. Hazrat Sheikh Kamal
2. Hazrat Sheikh Syed Khairuddin
3. Hazrat Sheikh Abdul Wahab
4. Hazrat Sheikh Jamal
5. Hazrat Sheikh Abu Ishaque Lahori

1. Hazrat Sheikh Kamal

In his praise, there is mentioned one encomium in the Urdu language and translation of some of its couplets is as follows.

“He is a saint who is perfect and he is ahead of all in the status and he was lighting the lamp of favour for the guidance of mystic persons. He is the organizer of the book of reality and he is the sign of the scene of the mystic way.

Except in his virtuous personality it was not seen in the group of the Fakirs such vitality of healing power like him. In the condition of ecstasy he can give life to dead persons and in the Sahu (sobriety) and conscious condition he will have the face of pain with him.

He is a special person of Hazrat Dawud, that even for one minute he was not ignored for following his steps. From the beginning period till the last time of life of his spiritual master, he was engaged in his service and was becoming famous for the reason. When he was got guidance of the manifest from the spiritual master so he was following a policy such as “Oh Sheikh for the favour of the spiritual guide to ignore the mistakes of the remaining friends.” He was a traveler of the field of the mystic way. And he was knower of the sea of the reality. He was the perfect person of excellence. He was keeping the status of persons of the true faith and the pious person from the darkness from the group of greed and malice persons and the friend of the breeze of the meeting and the knower of the secrets of the majesty of Allah. He belongs to a Syed family by genealogical links. He was born in one village in the suburbs of Lahore near Achara village in the eastern direction at the distance of two Kose (one and a quarter to three miles) from there. Since his beginning, he has a special servant and special friend of the Sheikh Bandagi.

In his younger age due broken off his bleed at the nose and due to the problem of temperature so for this reason there use to fall out blood from his nose, but in spite of that in winter and summer season he used to be with his spiritual master like his shadow.

During the time of Hazrat Bandage's wandering in the desert and in the wilderness, he used to take out thorns from his feet and used to keep with him. The disciple who will get his goal when he will tear out the veil of the being two.

It is impossible to cover all his excellence and qualities in the writing. He was a symbol of indigence and content. He does not keep the ordinary type of wealth and things with him. Being with an empty hand, he has the treasure of both worlds with him and with his fist. Due to the nature of his humility which has made him such a rich person that most big persons of the generosity who looks before him as the lowest. He never did any work with his own desire, but he was used to be waiting for the signal of the eyebrow of his Sheikh Bandagi. He will use to have such condition with him of grief and passion, love and ecstasy and in this state, he will face intoxicating. And which it will be available only to noble persons. And which will not be available with the kings. The persons sitting on mats who will have also pleasure of plum tree with them. Also such position which will be not available to the noble and persons of the position. There are many favours and acts of kindness by Hazrat Bandagi upon him. Shah Sahib is first among the disciples who pledged on his hands in the very beginning period of Hazrat Bandagi. In the position of contemplation at one with the spiritual master and

which he has such status and which was not available to any of the disciples of Hadrat Bandagi. In his service of the Sheikh, he was showing such promptness and for this reason contemporary person used to surprise for his service and attention. For every time and every minute with fondness and keenness and rapture and ecstasy, pleasure, intoxication, and which made him perfect from Shah Kamal. His life was for only for the sake of Hazrat Sheikh Bandagi. He was such a disciple of the attributes who, upon seeing the face of the spiritual master will leave of both worlds. As in reality and innermost he will watch some different thing. And from this secret which will be known to the beloved and to the lover.

What is the work of others have seen you
 So, for this reason, Salam to all upon seeing you
 If there will look or light of anybody
 Then which is illegal upon seeing you

Hadrat Kamal is the leader of all lovers. The valley of the thorns, and which was becoming for him like roses. And he was sitting on the throne of love. The group of the lovers who are proud of his love of the everlasting. With the love of his Sheikh Bandagi, he spent his whole life as a single person. His position was very high as well as his status is also great and incomparable. When there will be no necessity, then he did not use to talk. Within the condition of the engrossment, there have been done many strange miracles by him. And which were unable to understand by wise and intellectual persons.

His holy chest will be always burned from the heat of the love of Allah as such that the people who will pass near from him can notice easily that they have passed from a burning fire. The stages of passion and behaviour which were sacrificed for his love of perpetual. The treasure of knowledge of God, which available in his clean and pure chest. And his look has become medicine for the incurable disease.

Hadrat Bandagi said that “One time he was presented in the courtyard of the holy mausoleum of Hazrat Abdul Quader Jilani. And he was awarded the saintly dress of Qutub so, then at that time Sheikh Kamal sits beside of me there. So at that time what was given to my favour and status in which I have given the right of his share to him.”

In the book *Maqamat Dawudi*, it is written that “ On the way of this great group from the start of mystic initiation till at the end of-of the endeavours of Sufism it was Sheikh Kamal’s recital of the engagement that with ablution and he used to stand by facing toward Sheikh Bandagi and whole night and he was used to standing in this condition by paying his attention towards him. If any need as per human nature, there be prevailed carelessness upon him, then he will do ablution again and used to stand by folding his hands throughout the night by paying his attention towards him. Till his entire life, he did not show his back towards the room of Hadrat Bandagi. In all his schedule timings, he did not involve in any careless in this matter. Sheikh Kamal has higher level status in a mystic way. He used to think the love of the Sheikh as the source of salvation in both worlds. In this Sheikh, who has the highest level of

status in contemplation at one with of his Sheikh and who also contemplation at one with the Prophet as well as contemplation at one with Allah and also in the status and position and eternal of Allah which is hidden in him.

If you think your Sheikh separate from God

So how will know a book of the unity of God

Hadrat Bandage said that “ Sheikh Kamal never like the pleasure of the soul or happiness and till his time of the morning of the adult age like water for life in the narrow and dark corner he used to sit Ekataf retirement (to the mosque) for continued prayer there. Leaving big sins he did not even involve in small sins in his life period.

Hazrat Sheikh Dawud said that “When Allah was given the seat of teaching and preaching to me and send the people and who came from every side and every place for the intention of repentance and devotion. And many thousands came to reach toward Allah. When I think on this matter carefully and found the reply of mystic way and was realized that most of them who were come to heaven and want to keep away from hell. Some were in need of the status and position of the Darweshi and the position of the Sheikh. Some were in demand for respect and wealth. Some were in need of the name and customs. But the persons to whom it is said that they are in need of Allah and want the creator of the worlds. And for their courage, it is said that they are not in need of any other reason in this matter. Such two persons came to me and whose names are as follows.

1.Shah Kamal. 2 Sheikh Abdul Wahab

The death of the poor woman's son

It is said that one poor woman's beautiful son dies before the age of an adult. So, for this reason, that poor woman by scratching her face by nail came in the presence of Hazrat Dawud by taking the dead body of his son in the condition of madness and by making loud and cry. And by weeping, he was requesting with Sheikh of time to give life to his son. So Hazrat was consoled to accept the order and will of Allah in this matter and Sheikh told her to bury her son.

But that man, woman with her sad face lift the dead body and went into the room of the room of Hazrat Kamal and at that time he was in a condition of engrossment.

That woman with her bloody eyes and by weeping and loud cry has moved the heart of the Sheikh. So, for this reason, Sheikh Kamal held the hand of the boy and told: "Stand by the order of Allah."

Upon saying this the boy has become in a live condition and while playing he went away from the way which was sitting place of Hazrat Dawud Bandage with his mother. When he was able to know in this matter and was seeing the boy and mother and when he was coming in the condition of majestic. And he said that "Kamal was becoming mad. So he should be kept in prison." And in the condition of majestic, he was standing and went towards the room of Hazrat Kamal. And he was taken him from there by upside down on his two hands. And he put him in the shrine well in the condition of upside down. And he covered

the upper side of the well with wood and grass. At last, after two months imprisonment he was taking him out from the well. He was given him several warnings and cautions in this matter that next time he should not do as such work and which is against the order and willingness of Allah.

A Sultan, who left the world and leader of the learned person Hazrat Sheikh Miya Habib Mohammed said that “ Hazrat has become very kind immediately to Hazrat Kamal. At that time Hazrat Kamal requested him for his mistake and he was forgiven by him at the same time. And he was touched the foot of the sheikh of the time. Sheikh Miya Habib said that “For this mistake, Sheikh Kamal was such feeling and thinking that he could not come out from the imprisonment of the well.” As he was the keeper of the secrets of Hazrat Dawud Bandagi. So, for this reason, the door of his mercy opened for him. Also at that time, he was in the condition of ecstasy otherwise he did not commit such a mistake in this matter.”

Hazrat Bandage Kamal left this mortal world after the death of Hazrat Dawud Bandagi.

2.Hazrat Khairuddin Shah Abul Mali

In the book *Qazinat Auliya*, it is written that his name is Khairuddin Shah and his title is Abul Mali. And his father's name is Syed Rahmatulla and who was the elder brother of Hazrat Dawud Bandagi.

Shah Abul Mali was born in Shergarh on 10th Zil Hajj in the year 960 Hegira and in that year King Nasiruddin Himyuan of the Mughal Kingdom who was sitting on his throne again after his dethroning.

Hazrat Abul Mali has his nature of the intoxication and ecstasy since his younger age. He was obtained early education from his holy father. He was an expert in the knowledge of wisdom and tradition. And also he was an expert in the other knowledge. Since his younger age, he has much interest in poetry. His couplets are famous for the knowledge and its meaning. And having strange styles. And full with the wine of Unity of God. His poetry will warm the hearts lovers of Allah. He used to live always in the condition of engrossment. He has got company and training of Hazrat Dawud Bandagi. Due to the look of Hazrat Dawud Bandagi's favour of light, he was becoming a person of innermost of light. Hazrat Shah Abul Mali used to be engaged in the hard mystical exercise and endeavours. He used to be always in the service of the Hazrat Dawud Bandagi and be ready to fulfill his orders and instruction. With Hazrat Dawud Bandag he has 3 connections and first that Sheikh was his paternal uncle and second that he was son in law and third as well as he was the successor and the first custodian of the shrine.

About details of Shah Abu Mali in the book *Maqamat Dawudi*, it is written that he was most well known among persons with knowledge of God. And he was a big learned person of Allah. And good-natured and he was of a horizon of the perfect soul and a model of the favour of holiness. He has

obtained a position in mystical exercises and endeavours more than his courage and power. For a long period of time he was wandering in the deserts with fasting, and with realization and at the time of the breaking fast he used to boil the leaves of lotus and breaking his fast. And he used to keep fasting of the Tai.

The magazine *Tuhfatal Quaderia* is his higher grade book. In which it was written the events of Hazrat Sheikh Abdul Quader Jilani in the most beautiful style by the pen of the diamond. In which there is food for hungry persons in the chain of Quaderia and which is like a strange eating cloth on which there are available tasty dishes for them. Hazrat Abul Mali's poetry style is clear and smooth and his poetry in which there is delicate and has an easy style of the description. He has two pen names in his poetry which he has used such as Gurbati Muslami, Mali. His poetry collection book is having much praise and 1000 appreciation. Some couplets he has written with the name of Arafī. Which are smooth in style and very much attractive. He has written one book *Monis Jan* on the style of the book *Gulistan*. This book has had Hanif jokes and humour in it. He has compiled magazine on every topic. In which available help for the persons who want the difficulties to be solved by them and so for this reason in it there is available consciousness, knowledge and wisdom and which act to solve the problems by his advice which are like talismans to them.

In the praise of Hazrat Abdul Quader Jilani, he was writing some couplets of love and poetry of mystical style. And which are exhilarating for those who demand the love of the Hazrat Abdul Quader Jilani. One of his odes is as follows.

The translation of the above said ode is as follows.

“ That Persian Turk it means the beloved and who came there upon the pinnacle of the beauty of wine and came on a horse. And who has hunted Arabia? When he was opening his Turkish long hairs in the condition of ecstasy. So he looted cities of Baghdad, Kofa, and Aleppo (Halb) for this reason. Those who are beautiful like a flower and grass. To all of them to that whims, he was crushed under his foot. How strange work he has done in this matter. How is the moon and how he is the king and for the sake of love every person of the grief has his found goal. Oh, the moon of jelly you do not have any knowledge that Al-Mali who was engaged in the recital of Alquader, Alquader, throughout the night.”

His poetry is like a masterpiece work. While saying his poetry he used to take outside his clean and scented heart and upon his higher level poetry there is no commentary required. Many big poets have praised and admired his poetry. The intoxication of love and ecstasy and who was a drunkard with the wine of Unity of God. Shah, who has the felicity of spending for a period of 22 years under the shadow of favour and under the eyes of elixir. He was obtained much wealth of eternity from the favour of Hazrat Dawud. Hazrat Bandagi has very much favour upon him. Hazrat Bandagi used to call him in his privacy and give him advice and instruction. He will be happier very much upon

discussion with him. He has a strange quality of learning and a person of the truth and who has had very a position. He used to give very much importance to the service of Hadrat Bandagi and always he used to be ready for his orders and instruction in this matter.

There is a tradition that Mulla Ibrahim, who used to like Abul Mali by his heart and soul very much. Who told that there is thought to come in their minds of his some devotees that whether Shah has memorized the Quran or not.?. During that Shah came out of his room and at that time Moazon was shouting the prayer call for Maghrib prayer. Mulla Ibrahim has called Takbir for the prayer. Hazrat Shah Abul Mali has proceeded further to lead the prayer there. And he recited 7 parts of Quran from verse Baqra to Sura Enam with a such phonetic method that the followers were surprised for the pronunciation of words and stoppage timing's during the prayer. When the prayer was over then there was still time for the beginning of the Eisha night prayer.

In *Safinatal Auliya* it is written that Mulla Namtullah said that "One day there was some doubt to him that he has much devotion with Hazrat Sheikh Abdul Quader Jilani and it is sure that he was also known about my devotion to him. As there is his saying that "If he will be in the west direction and his disciple who is in the eastern direction without covering his head then he will cover his head."

In the night he has seen the dream in which he was found in the condition of worry and trouble and his head was without cover and at that time Hazrat Sheikh Abdul Quader Jilani came

over there and he was given me turban. And he said that he was aware of his condition that he is without the cover of the head. So we have covered your head for this reason.” In the morning time, Shah Abul Mali has called me and he was giving me white turban and he has said that this is the same turban of the night which was given by Hazrat Sheikh Abdul Quader Jilani to you.”

In his book *Akhbar Akhyar*, Abdul Haque has written that “Hazrat Dawud Bandagi’s spiritual successor is Shah Abul Mali who is having a higher level of status with him. But he used to engage in the hard mystical exercise and endeavours. He is having much name and fame. And his health is fine and very strong. He is having an attribute of him. He used to say poetry in the praise of the Hazrat Sheikh Abdul Quader Jilani. He is having good style in the Persian language. I am very much interested to meet with him. And hope that by the will of Allah, my desire will be fulfilled and I will meet with him.”

In the *Kazinatal Asfia*, it is mentioned that Allah was given him much fame and popularity. And a large group of the numbers of the people was included in his circle of devotion. Due to his teaching and preaching many thousand people were benefitted. Many in Non-Muslim people very accepted Islamic religion due to his endeavours. He has with the connection of Awaisia with Hazrat Sheikh Abdul Quader Jilani. There is his miracle which is well known and famous that one who will become his disciple and that person in the same night will be seen in his dream Hazrat Sheikh Abdul Quader Jilani.

Shah Mohamed Baquer Khalf Rashid said that “One day he went along with his father in his presence and at that time one

person with a beard and who seems to be pious came there in his presence. But he did not stand to welcome that person. In his practice, he used to stand to welcome pious and learned persons. I was surprised that why Shah Sahib did not stand to welcome that person and what is there his wisdom into this matter.? Still, I was in such thinking ,then Shah was able to know my thinking and he paid attention towards me and he was telling me “ There is saying of Hazrat Sheikh Abdul Quader Jilani that not to give respect and honour to the sinful and debauched person and it is bad. But it is desirable to give respect and honour to give parents, leaders and as well pious people and older persons.” Upon investigation, it was known that person was really the sinful and the debauched person.

At this meeting, some person of devotion has said that “ Sheikh Sadi who was pledged on the hands of Hazrat Sheikh Abdul Quader Jilani. Shah Abul Mali has said that “ It is not correct as Sheikh Sadi was born after 40 years of the death of Hazrat Sheikh Abdul Quader Jilani. In reality, Sheikh Sadi was pledged on the hand Hazrat Sheikh Abdul Quader Jilani Thani and who was the grandson of Hazrat Sheikh Abdul Quader Jilani and who has many similarities in the face and character of his grandfather.

The learned person and who has the highest form of mystical experience Prince Dara Shikwa who was mentioned in his book *Safinatal Aulia* ,that “ My Sheikh of mysticism and the knower of the truth Mulla Badakshi and who said one day that “ One day our master Mulla Nemat Allah who was learned person and who acted upon his sayings and who went to his

grand residence to meet Shah Abul Mali there. And who was welcome us very much there. During the time of the discussion one of his devotees was coming there and he has presented one beads to him. He accepted it and placed it before him there. There was created thought in my heart that if the Sheikh Abul Mali will give that beads to me then I will come to know that he is having a revelation of hearts with him. When he stood to leave from there, then at that time he was called before him and he has given me that beads and he told me that “Take the beads as per your wish and desire. If it is possible, recite 100 times blessing on the Prophet so that there will be a reward to the person who was brought beads and to you.” Hazrat Shah Abul Mali used to try his best to avoid to show of the miracles, but his condition was such high ranking that by the grace of Allah there will be used to happening of the miracles continuously.

His poetry was famous for the couplets of loveliness and in his poetry, there will be available passion and intoxication, love and there will be the available secret of eternal in it. Some couplets from the point and explanation are having the deepness of the sea. Shah Muhdith of Dehlavi who was a great admirer of his poetry. Some couplets from his one poetry are engraved on the four sides and on the inside of the shrine building of Hadrat Dawud Bandagi. Some couplets are as follows. And its translation into English is mentioned as under.

“The point of understanding of the Unity of God, which is not available to anybody and which is available to the students by

his best look of the face and which was become them as a faith of their eyes. It means they have seen oneness by their eyes.”

The Qutub of the world, Hazrat Sheikh Dawud and who was sky of knowledge of God. He has learned person knowledge of manifestation. And who is the follower of Islamic law. The saintly dress of nearness and miracle which fits with his personality. He is having Islamic law as well as truth in his sleeves.

Hazrat Shah has mentioned about his Sheikh of mystic way's status and position of greatness and rank of the spiritualism and which has mentioned in very simple and easy style.

King Jehangir's court poet Taleb Amli and who was his disciple. And he was from Iran and afterward he was gone back to Iran. In his encomium about the City of Lahore, he was mentioned about Shah Abu Mali with respect and honour. And which was added by Shibli Nomani in his book *Share Ajam Volume three*. Which is as follows.

“Regarding Lahore, I am mentioning like disciples about the miracles of it. Because my saint and spiritual master who is one Qutub (highest cadre in spiritual pivot) among the Qutubs of the Lahore. Oh, Allah from the water of life keep him alive and it means of the water of Lahore keeps him alive for always.”

In the year 1979 Khalid Mustafa Siddiqui, who published one book with the title of *Hamare Wali* from Delhi. In which, about Shah Abul Mali he has written that “ Like the sea of knowledge and realities and mystic knowledge, Hadrat Abdul Haq Dehlavi who was as genius has much devotion with Shah Abul Mali and

for the satisfaction of his innermost he used to want his attention and guidance in this matter. Sheikh Muhadith who wrote an exegesis of the book *Fatuhulghaib* on the insisting of Shah Abul Mali. And this book from the point of the view of knowledge is a very great book. And also on the demand of the Shah Abul Mali, he was written exegesis of the book *Miskiwa Sharif*. In writing of this book of exegesis, there are available Shah Abul Mali's much instruction and consultations. Hazrat told him that in the exegesis of the book *Miskiwa Sharif* by adding couplets in the book in many places then the text was becoming very interesting and very much effective for this reason. Sheikh Muhadith has written exegesis of the book *Miskiwa Sharif* in very beautiful style. About Sheikh Muhadith the authors of the biographies and historians are agreed that in India he was introduced the systemic way and organization of the knowledge of Hadith (tradition of the Holy Prophet). He was written many books on the knowledge of Hadith. In those books, the book *Lamat* which is an exegesis of *Miskiwa Sharif* and which he was completed in the period of six years of hard work and endeavour. This is a great book. Sheikh Muhadith's well known and famous book is *Madaraj Nibwat*. Which is included in the best book among the biography books of the Prophet. *Jazba Quloob Ela Diyar Mahoob* is the best-written book on the history of Madina City. *Akhbar Al-Akhyar* which come under the category of biographies of holy saints, which is also in the comparable book.

He was also translated Hazrat Sheikh Abdul Quader Jilani's Persian book *Ghanital Taliban*. In short, the coverage of the

service of knowledge of Sheikh Muhadith is not possible. In the subcontinent, his status of knowledge is very high. Everybody is aware of his position of knowledge and once Hazrat Sheikh went to have the visit of favour house of the Hazrat Shah Abul Mali in Lahore. In those days Hazrat Shah was out of the Lahore. And Hazrat Sheikh in the waiting period of the Hazrat Shah, he began visiting of the graves in the Lahore City for getting the benefits from the graves. Hazrat Shah when come to back Lahore then he said to Sheikh Muhadith that “ Abdul Haq, we have stayed some more days in out outside of the Lahore but the passion of your love brought us back here.” During this meeting, there was held of secret-talk among two holy persons of the time. During this meeting, Hazrat Shah was encouraging him to write an exegesis of the book *Miskawat Sharif* and told him by the grace of Allah from this book a large number of the people will be getting benefitted in this matter. And which was happening like that and then he asked him to go back to Delhi as knowledge seekers are feeling in that place thirsty in your absence there. Hazrat Shah Abu Mali has paid special attention and favour as well favour of innermost and under the shadow of his many of his prayers he said to god bye to him from there. During his stay in Lahore, he has written one letter to his son in Delhi in which he wrote that “ Shah Abul Mali is insisting me to go back to Delhi but I want to stay some more days in Lahore as per my wish and desire of my heart so that I can get benefit in the company of the Shah of time. There have required a book separately for the excellence and qualities of Hazrat Shah Abu Mali and from him, the famous and learned person and pious persons have got benefitted. Among them, kings of the time

were appreciated the knowledge and excellence of the spiritual qualities. So it is compulsory to mention here the names of the great persons who have acquired the knowledge from this treasure of knowledge. So that the unknown persons may have understood in this matter. 1. Muhadit Shah Abul Haq Dehlavi. 2 Akbar's Navratan Mulla Abdul Quader Badayuni. 3. Ustad Nemat Allah. 4. Akbar's Navratan Abul Fazal Faizi 5. Taleb Amli. 6. Prince Dara Shikwa. 7. Mullah Badakshi

These above persons have attributes of holiness and were mountains of knowledge and excellence. Hazrat Shah Abul Mali's spiritual master Hazrat Dawud Bandagi who was a source of knowledge of reality and who drank the cup of the wine of source of Quaderia spiritual chain from Hazrat Sheikh Abul Quader Jilani. And from that, he was given some drops to Hazrat Shah Abul Mali. Hazrat Dawud Bandagi who was much kindness toward Shah Abul Mali.

It is said that when the illness of death has prevailed upon Shah Abul Mali then his son Syed Baquer Shah was asked to him that "For his pure consciousness, what is being seen by you at this time". He said that "Except the Lord of high what is there which can be seen by me. Not only this time but also afterward my eyesight which will see only the Creator of human beings." At the time of leaving from the world to death, he said that "I have got the accomplishment of nature and the nearness of nature and for this, he has the permission of the connection of it properly. But due to the status of the Unity of God and condition of the omnipresence of God. And for this reason, I could not do much training and education of the students. At last, the cup,

cup, of Unity, of God who has left this world on 16th Rabbil Awwal in the year 1024 Hegira. This was the ruling period of the King Jehangir of Mughal dynasty. He builds his own tomb during his life period in which he was buried. And which is in the shape of octagonal. His tomb is situated in Golmandi in Lahore which is famous even today for the fulfillment of desire and wishes of the persons who visit his grave. He has eight sons and the names are as follows.

1. Syed Shah Mohammed Darwesh 2. Syed Shah Abdul Sattar 3. Syed Shah Mohammed Baquer 4. Syed Shah Mohammed Fazil 5. Syed Shah Mohammed Arif 6. Syed Shah Mohammed Sadiq. 7. Syed Shah Mohammed Kashif. 8. Syed Shah Mohammed Kazim.

First custodian Syed Shah Mohammed Fazil who was working hard for the improvement of the shrine building. At present, there is a custodian and his name is Syed Akbar Shah and who is a person who likes knowledge and kind persons and he is symbolic of his ancestors. He was constructed one grand school near the shrine building in which there is a section of memorization and the teaching of the Holy Quran available. His son Syed Zain Abidin was completed a course of Fazil Nizamia. And he is teaching in the above school well. And a large number of the students are getting benefit from this school. Syed Salim Shah is engaged in the service of mankind.

May Allah give him healthy as well long life and the successors of the shrine system to get guidance from him in this matter. Nowadays the system of the shrine is diminishing due to no attention and care of the custodians of the shrine buildings.

This is a great tragedy. The shrine buildings which were sources of teaching and guidance. And from where was the system of teaching of propagation of the Islamic religion was got development. And nowadays such shrine buildings due to the carelessness of the successors of the custodians there is no system there for the teaching and preaching. Even though from the pure tombs of the holy persons there is available favour and a good turn. So, for this reason, the Syed Akbar Shah is deserved much appreciation and admiration in this matter. The compiler of the book is having closed relations with him for a long time. There is one couplet about Shah Abul Mali's generosity and its translation from Urdu into English is mentioned as follows.

When there will be an act of generosity by Shah of the world
So there will be no limit of his fame and popularity to the sky

His books

Usool Sofia, Rouazatal Aurad, Risala Noriya
Zafran Zar, Risala Shoqiya
Pasda Abiat Qasida Alsaba, Guldasta Bagh Arm
Monas Jan.

Except for those books which are mentioned as above for the book of *Tuhafa Qaderia* there was very much popularity to this book. This is a biography book about Hazrat Sheikh Abdul Quader Jilani in which events of his life are added in it. His style of writing is very high. There is one book of his poetry collection and which is well known and famous as *Diwan*

Gurbati. With the pen names of Garbati Muslim and Mali his poetry is like a tray grace for the Sufi persons. His couplets are with pain and grief and like of a cup of love and ecstasy.

3.Sheikh Abdul Wahab

He was a model of the persons, Sheikh Abdul Wahab incomparable of time Sufi, has had personal knowledge of the secret and the treasure of the knowledge of Allah. Higher natural habit, noble and the owner of the intimate knowledge of God. Since the beginning of his adult life he was trained by Hadrat Dawud Bandagi and he was becoming well known and famous. He was connected with the Qureshi clan of Makkah. When he was young then at that time his father has died. His father was a resident of Sitgara. In his younger age his parents have died.

There was his one uncle who was a person of the condition and pious and who was taking him under his sponsorship. Who was paid his attention and care for training for him and who brought him up. Since his childhood, he has habits of the saintliness and he has wisdom and intelligence in his nature. The sterling qualities of nature before his adult period, which decorated with wisdom and understanding. He used to talk in his younger than those who will have his conversation then they will be surprised much in this matter.

When his uncle was seen in his extraordinary wisdom and skill, then he began giving his special attention to him. So for

this reason he began paying much attention and care than his sons in this matter. He used to try to provide him comfort and well being. When Abdul Wahab's good-natured uncle and his wife have died then, Abdul Wahab's heart was worried and upset due to sadness as well as loneliness and helpless condition. For the comfort of the heart, he left to other places. While wandering here and there he was reached to Satgara. And he was reached to the tribe of Malak Samhu. Which is situated at the bank of river Biyas at a distance of 2 Kose (one a quarter to 3 miles) from the shrine of Hadrat Dawud Bandagi. He was settled down in one mosque and he began teaching there boys. During this period of time, the sheikh of time Hazrat Dawud Bandagi came to the mosque there. Then favour of the traveler which will affection on all and also reach to Abdul Wahab. Then Sheikh of time was who was known of genesis recognize the abstract of insight which is created by Allah in him. So, Hadrat Sheikh Bandagi who was asked by Malik Samhu "For how many days this orphan boy is living there. He said that "He has been staying here since 3-4 weeks and his getting comfort, for repeating and giving of the lessons to the children."

Hazrat Dawud Bandagi who brought the young man and who has attributes with him from that place in his shrine building. He was allotted him one special place out of the city. That place was in the lowland area, wherein in the rainy season very much rainy water used to be accumulated there. There will be fenugreek grassland which will show strange kind of springlike beautify in that area. To the knower of secrets of the garden and

in which who was like Noursu (fresh fruits) so the Sheikh was posted him to safeguard the green grassland area there.

In this area of green pasture every morning time the Sheikh of time Hazrat Bandagi who use to give him a lesson from book *Mantiq Tayar of Farid Aldin Attar* there. When Abdul Wahab will finish this lesson, then Sheikh Bandagi will give him books of Jami into his hands. And by his memory of these books on his natural face, there will be opened upon him the window of the knowledge of God.

This engagement was continued for a period of one year. When Sheikh Abdul Wahab was reached at the age of adult then Sheikh Bandagi was given orders to attend the meeting when it will be in progress. So that he can become among the persons of saintliness. Due to the company of the favour of the Sheikh so for this reason upon him, the secrets and knowledge of Allah were known to him. As well as he was able to get guidance and salvation to which was not even possible to other persons upon a hard endeavours and struggle.

In his victories of invisible and favours for which there were not found doubts in him as such that which are not possible to count them for this reason. Whoever will question, Sheikh Abdul Wahab about knowledge and skill, then he will explain the details of it with such secrets and points like pearls, so, for this reason, the listener will be astonished in this matter.

Sheikh Abdul Wahab was such humble that he was ignoring the luxuries of the soul. His method of the endeavour and struggle was such hard and he was used to keep Tai fasting for

3 to 40 days. He will not disclose this to anybody as his body was becoming as soul. After the prayer of Eisha and upon his daily recital he used to take a spade in his hand and used to take rest for some time. When all will sleep then he will wake up and then he will begin the work of leveling the way before the shrine building. So that there will be easier for the persons who will visit the shrine building. The roads which connect from the downside to the shrine building which have been leveled due to his hard endeavours and struggle of Sheikh Abdul Wahab. It was his practice that during his whole life he could not give trouble to anybody. He was taken care of the comfort and rest of the other persons always. He has closed down the doors of comfort and luxuries for himself. If there will be overpowered of the sleepiness, then he will take some rest. If somebody will bring bedding for him for his rest on then he will take rest on the bed for some time and then afterward he will sleep on the earth for some period of time.

When he will speak of the tongue which says about the realities and when he will say deep and wise sayings then learned as well and people of intimate knowledge of God will drown in the sea of surprise. And they will think that Sheikh Wahab says what information in this matter.? And in his tongue of incomparable from where it has a reflection. So, for this reason, he has with his wisdom, grace, and elegance. Hazrat Bandagi was allotted Sheikh Abdul Wahab to Shah Abul Mali for his training of mystic way, and manners of this higher group. He asked him to be live in his company on a regular basis. From

this the position of higher level and rank which is known of Hazrat Abdul Wahab.

In the tradition, it is written that leader of holy persons and leader of the wisdom and glossaries Shah Abu Ishaque Lahori, at the beginning of his mysticism, he was taken one box of fine and scented sweetened preserves mangoes for Sheikh Bandagi from Lahore and by knowing Hazrat Abdul Wahab as a pious companion and friend so he was also taken for him small box of the sweetened preserve mangoes and he was going to Shergarh. When Sheikh Abu Ishaque was reached to Hussaingarh then he was able to know that Hazrat Abdul Wahab is available there for some work. Abu Ishaque who was taken out a small box of the sweetened preserves mangoes and he was given to him. And he told that big box of the sweetened preserve mangoes is for Hazrat Bandagi. Upon hearing this Hazrat Abdul Wahab was becoming upset and angry for this reason. So for this reason he was thrown his box to the wall and which was broken into pieces. In the much angry condition, he told him that “ Abu Ishaque how this difference and condition of being two which was created in you. You do not know that real disciple will be absorbed and engrossed in the personality of the spiritual master. That box which you have brought for Sheikh Bandagi and which is enough for all. You have given false thinking in your mind. And have opened the window of difference in this way.”

Abu Isahque from there went on the condition of the surprise with the perspiration of the regret in the presence of Sheikh of time Hazrat Dawud Bandgi with fear he was, touched his feet.

He was able to know all the details by the light of the innermost. And he told him that” You have seen Babu (Abdul Wahab) on the way and understand the mystic way of the love. You should not separate me from my disciples. From today onward does not bring such thought in your heart. Hazrat Dawud told him that “To Bandagi Kamal and Bandagri Sheikh Abdul Wahab Allah has given him the complete status of miracle and usage with them. Even though I have told them many times to be separate from me and bring their miracle and usage. But they have not separated from my friendship.”

There is one tradition is that he was called Mulla Pinha who was a special servant of Hazrat Dawud Bandagi and also he has a close relation of the women and so for this reason women need not go into the hiding with the messenger of the women. And told him that “To go in the service of Bi Bi Rafa who was the wife of Hazrat Dawud Bandagi and convey his Salam to her and put these some coins before her feet and tell her that tonight I have seen indicates from the side of Hazrat Bandagi and who is calling me towards him. So she should pay attention to this matter and find out what he was saying in this matter?.Whether I have to live for some days in the world or to come towards his higher service.” Mulla Pinah has submitted the request of Abdul Wahab in the service of Bi Bi Rafa. Then she told him that “She will investigate into this matter and give her reply by tomorrow.” When at the time of daybreak Abdul Wahab was waiting for her reply.

Hazrat Bi Bi Mafa was called Mulla Pinha and she told him that “She was going into the service of the magnificence of

Hazrat Bandagi in the last part of the night and then she told him this matter. At that time there was staff in his hand and which was moved at the upper side.”Mulla Pinha was given the reply to Abdul Wahab immediately and upon hearing this he was happier very much.

There was a weaver and his name was Lungo. And who was the pious and good-natured person. Who was available in the service of Hazrat Sheikh Abdul Wahab. The Sheikh called him and asked him “Whether you are having my dresses with you.”Then he was brought 3 old shirts and 2 old and 1 torn Tahband (a large piece of cloth wrapped around a man's waist) and one knife with him there. He told that all this is your asset. Sheikh Abdul Wahab told him that “All these things to be distributed among all and Mulla Pinha. And he begged pardon with his friends and said bye to all of them. And said that his grave should be prepared by the side of Sheikh Kamal. By saying this he went into his room and said to his servant Longu to close the room from outside and come after Zuhar prayer and take information on this matter. When at the prescribed time Longo entered into the room and he was finding Sheikh Abdul Wahab already left for the other world. Longo made loud and cry and was informed all that Sheikh Abdul Wahab left this world.

From this matter, it was proved and confirmed that he was the option of living in the world and also leaving out of the world. Upon the death of Hazrat Bandagi, Hazrat Sheikh Kamal died after a period of the six months. And then after his death, Sheikh Abdul Wahab died after a period of six months. He was such

high-minded that until his entire life period there did not come any question upon his tongue.

The commander of the valley of love Sheikh Abdul Wahab who was spending his whole life in the foot of his Sheikh Hazrat Bandagi. And his wealth was a service of his Sheikh. There was too much favour upon Sheikh Abdul Wahab by his Sheikh of time, so, for this reason, other persons used to be envious of his on the fate. And they used to submit their request in the service of Hazrat Bandagi through Abdul Wahab. And to them Sheikh of time Hazrat Bandagi never ignores.

4.Sheikh Jamaluddin alias Sheikh Bahlool Dehlavi

In the biography of Abul Kalam Azad, it was written that Sheikh Jamaluddin was his ancestor. Sheikh Jamaluddin's original native place was in Delhi. He was well known Sufi and learned person during rule period of King Akbar. He was obtained traditional knowledge from Rafiuddin Shirazi. The stages of the mystical initiate and the mystic way he was passed away from the help of Hazrat Bandagi. And after that, he was coming back to Delhi and engaged in the work of teaching and education. And with this work, he also continued the work of teaching and preaching in the Delhi area. So for the reason, people used to come into service upon covering long distances areas to get his favour of manifest and innermost from him in Delhi.

During the reign of King Akbar when there were fame and name to Sheikh Mubarak. And at that time there was the

foundation of Deen Ilahi religion which was laid down there then and due to his upsets and worry he left for Makkah for this reason. During that time Sheikh Mubarak has submitted a statement of a case about King Akbar as a leader of justice and on it, signatures of learned persons of Delhi were taken. But Sheikh Jamal refused to sign it by saying that there are enough signatures for it and why there is harm to persons who were sitting in the lonely corners. If our signature is required on this statement of the case, then take signatures of all learned persons of India. After that learned persons of the east area have issued a legal opinion against King Akbar. Then there was suspicion of the court of King Akbar in the learned person of Delhi who has connected with learning persons of the east and among them, Sheikh Jalaml was there. So for this reason condition were become much unfavorable, then Sheikh Jamal in the 987 Hegira went for Hajj pilgrimage along with his disciples and students to Makkah and he was there for a period of 13 years. In the year 1000 Hegira due to misguidance and not being on the right of the court of King Akbar he went to Makkah along with Khan Azam. And he comes back from there along with Sheikh Jamaluddin in the year 1002 Hegira. In the biography books, it was mentioned that there was very much devotion of Sheikh Jamal to Nasir Mulk, Pir Mohamed Khan, Khan Kha'nan, Khan Azam, and Kaltash. They desired that Sheikh should have taken some portion of their wealth from them. But he used to refuse always by saying that he is afraid of building his house so it may cause that his heart may be deserted for this reason. India's great learned person and public leader Abul Kalam Azad's maternal

ancestor is Sheikh Jamal and all these details are extracted from the biography book of *Abul Kalam Azad* from 29-35 pages.

5.Hazrat Shah Abu Ishaque Lahori

Hazrat Shah Abu Ishaque Lahori was having strange attributes and also having a strange type of behaviour with him. In the book *Maqat Davari*, it is mentioned that he was born and buried in the locality which is known as Mehar Nigah Mizang in Lahore. Maher Nigah clan belongs to Iraq country. And Shah Ishaque has also belonged to this clan. This clan is famous and well known for business as well as respect and dignity in the City of Lahore. This clan's respect and blessing are due to the existence of Hazrat Abu Ishaque. There is no doubt that at the time of day judgment this clan will have respect and dignity for the sake of Shah Abu Ishaque.

Well known and famous research scholar Ghulam Sarwar, who wrote in his book *Khazinatal Asfia* that "Shah Abu Ishaque's ancestors belongs to the clan of Mughal Ghouri. They were settled down in the locality of Mughal Peer Muzang. And he was also written that he was among the circle of the devotion of Hazrat Dawud Bandagi and when he has become a disciple of Hazrat Bandagi then he was becoming a friend of Hazrat Abul Mali so, for this reason, there was much love and affection among both of them. Both of them used to sit at one place for worship, mystical exercise, and invocation.

The Sheikh Abu Ishaque is a pious disciple and great caliph of Hazrat Bandagi. He has knowledge of the manifest and

innermost with him. He is having the highest form of mystical experience and virtues. As well as he is his favourite and closed persons of Hazrat Bandagi.

During his stay in Shergarh, he was engaged in very strict mystic exercises. Hadrat Banadagi was affected very much due to his pure sincerity and pain of his heart and for this reason he was given him great spiritual status. It is said that the reason for his interest toward Sufism and his connection of Quaderia chain is that he crossed the childhood and entered the adult age and he was following the Sunnah of the Prophet and started the business. And comparing to the other businessmen he has less capital with him for doing the business. Once he was visited Kabul with the caravan of the businessmen. And he was suffering there illness due to temperature. So, for this reason, he was promised to Allah that he will clear his head hairs upon his recovery of the illness. But when he was recovered from illness, his heart did not agree to clear the head hairs. Then he was becoming an illness due to temperature again. So, for this reason, he was becoming very weak and his condition was becoming very worst due to illness. One day he went to visit a garden. He has purchased grapes and he bought more grapes than his share to give the same to needy persons. He has seen one Majzub (one lost in divine meditation) woman who was sitting in the corner of the garden. And he was placed all bunches of grapes before that woman. The woman of humility was lifting her head from meditation and looked sharply at Abu Ishaque and she said to him that “ Oh lustful person, first you have broken your promise with Allah by not clearing your head hairs and now you

are in needs of the good of both worlds. Go first clear your head hairs and then do your work. So, for this reason, he has cleared his head hairs at the same time and he has become very much devotee of that Majzub woman so for this reason he was standing day and night by folding his hands before that Majzub woman for her service there. One day she said in anger that “Why he is standing there by folding his hands without reason and from here he will not get anything.” Sheikh Ishaque told her that “Where he should go and what you do?.” She said that “You have your great share of the wealth with the group of the Sufi persons. But the opening of the door is depending upon the order of that person who is beating the drum of usage and domination between Lahore and Multan. And that person’s perfection is well known here and there in that area. And you will get him soon.” Upon hearing the conversation of Mazubia so for this reason there was created a flame of the fondness in his innermost to visit back to the country. The interest of business and conveyance no more in his heart. At the time when such condition which was prevailed upon him, he had with him a bag of coins in which there were some gold coins in it and one horse with him. He decided to go alone while leaving his horse there. But the commander of the caravan who was his relative did not allow him. Daily he used to visit commander of the caravan and ask with him the details of his departure to Lahore. At last, one caravan was started toward Lahore. All the way he was flown by fondness and liking and with the heat of passion of love and its effect. When Lahore was nearby some destination then he was given his horse to his friends and he was reached back to his house along with some gold coins which were in the bag and he

has purchased some things and went to his house and put those things before his mother and who a chaste woman and who was scolded him that other people used to spend money on the purchase of the goods and bring goods to the house. But you have come back without spending money on the business dealing. Which is this type of business dealing with you?." In short, when the caravan was passing through the river. He was handed over his horse to the caravan people and which was lost there. Now, due to the scolding and rebuke of his mother and brother, he was becoming very sad in this matter.

In such problem and worry, he was referred source of that perfect Darwesh person and he was praying " Oh Allah due to the respect of that person's innermost and dignity of which was the trapped that person's love and for this reason, I was in the condition of worry and uneasiness. So for the sake of that love send back that horse to me without any search. So that I will be free from the regret before my household, persons."By chance after one day one person who has brought some horses and given them to my household, persons and went away from there. So, for this reason, there was put fresh oil in the lamp of his love and devotion. So every day he used to go out and sit on the Lahore Multan highway. And every time he used to check from the persons who come and go from there the smell of his aim. Suddenly he was looking at one person who was wearing a torn dress on his body. And there was one stick in his hand. And who was seen by his look as clear person. In the madness and distraction condition, he was coming there. And after so much attraction Shah Abu Ishaque asked with him "What is your name

and where did he live,? ”.He was replied that “What about name your are asking. I am from Jahani Wall and my name is Dhola.” He said that “He is living in the shrine of Hazrat Dawud Bandagi.” Upon hearing this he put his head and face on the foot on him. With much humility and meekness, he told him “To stay for some time there. So that I go to see my mother and will get her permission, then accompany with you.” He was taking his luggage and put on his waist. And started toward Shergarh. During the way, when Dhola will become tired then Shah Abu Ishaque used to press his foot. So in this way, the journey was over. When he reached in the shrine building, then he was seen Sheikh Bandagi and Shah Abdul Wahab on the first storey of the building. Dhola was taken, his luggage from there and he asked him to sit outside. So that he can go and kiss the foot of Hazrat Bandagi. Shah Ishqaue also followed him in the condition of fondness and liking. Hazrat Bandagi was raising his hand toward him and asked him to come before him. Shah by running came forward and put his head on the earth before him. Sheikh Bandag asked him to raise his head. But he did not have courage, and he did not have the endurance of his look. Upon him was prevailed condition of unconsciousness. So Hazrat Bandagi has told one servant to bring coverlet and to put on his shoulder. In short, he was staying in the corner of the shire in the condition and in the last part of the night he was going out to desert in the condition of lamentation. And in the morning time, he was coming back in the shrine. The effect and the favour of Sheikh Bandgi was started upon him. The jeweler has recognized the gem. And time began passing and the spark of the love of Abu Ishaque which was developed into flame.

Sheikh Bandgi used to pay his favour of kindness to him. Upon living some period of time in the service of the sheikh he comes back to Lahore. There was a strange condition of love and ecstasy so, for this reason, there was no comfort and peace to him even for a single minute.

There is a tradition that in the City of Lahore the caliphs have announced to all disciples there that the season of visit and the felicitous occasion was coming so arrange the luggage. In those days in Lahore Sheikh Bandgi's caliph was Sheikh Mubarak, Sheikh Bahuddin, Sheikh Umar, Sheikh Khizer, Rukanuddin Khoker, and Sheikh Abdullah were there in Lahore.

Everybody among all of them was like the gem of the treasure of the realities and ships of the ocean of knowledge of Allah. These persons who used to visit Sheikh Bandagi in Shergarh two times along with their disciples in a year. They used to present in his service with cash and kind there. This was a fixed method with them. The present details and name of the person will be written. In this way, one list will be prepared. When Abu Ishaque was able to know in this matter, then he went there to accompany the caravan. Those caliphs have asked him about his presentation of cash and kind. Then he told them that, except one bouquet he did not have any other thing with him. Which was made of fresh Nargis flowers. And which he was holding in his hand. And that caliph was becoming angry upon seeing his bouquet with him that he will present that only flower bouquet in the service of Sheikh of time. So, for this reason, he was very angry with Shah Abu Ishaque. But he was silent due to his helpless condition. And caravan started its

journey. When it was reached to shrine, then Abu Ishque was last in the persons due to the scolding of the caliph. Those caliphs want to present that bouquet, then Sheikh Bandagi asked them that the person who was brought to the bouquet should come there and give his present to him. Shah Abu Ishaque has presented his bouquet in the service of the sheikh of time with much humility and meekness. Hazrat Sheikh was taken the bouquet and asked him to sit near him and he was paid his special affection and fondness to Shah Abu Ishaque and was made him fond of all audiences in the meeting.

Hadrat Sheikh was given that bouquet to one Darwesh and asked him to go Depalpur and hand over it to Darwesh Jan Mohammed.

Sheikh Bandagi who sitting in the circle of caliphs and saintly persons who came from Lahore. When all present and gifts were presented in the service of Sheikh Bandagi then he was addressed to that caliph who was scolded to Abu Ishaque for a bouquet and said to him that all these things which you have brought to him which are in light colour and smell of Abu Ishaque for which you have scolded him. So in this way, he was increasing the importance and status of the lustrous pearl.

The surprise of the caravan of Lahore was increased very much. And they were able to know the status and position of Shah Abu Ishaque and they began to look at the young man with envious in this matter.

Shah Abu Ishaque began living in the shrine and he was engaged in the service of the Sheikh Bandagi day and night.

There is a tradition that Shah Abu Ishaque used to send all Fakir and Darwesh to the desert to collect wood for the fuel. This work he will take with them upon finishing their daily endeavours and recital and worship schedule.

After some days, Sheikh Bandagi has given him a separate room and he began special training and religious instruction for him. Shah Ishaque was doing hard mystical exercise and was also done endeavour for Chilla (Persian: چله, Arabic: أربعين, both literally "forty" is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions. Elsewhere the practice is often referred to as Khalwa. In this ritual a mendicant or ascetic attempts to remain seated in a circle practicing meditation techniques without food for 40 days and nights in imitation of the Arba'een.). In this way, Sheikh was given him wealth of the eternal felicity. When his work was completed, then Sheikh asked him to go Lahore and pay careful attention to family members and mother. So he was returned back to Lahore and he was engaged in the fulfillment order of the Sheikh.

It was becoming of the practice of Abu Ishaque that he used to come to Shergarh from Lahore to join the Friday congregational prayer with Sheikh Bandagi and after his permission, he used to return back to Lahore from there. Some friends of Abu Ishaque who used to come to Shergarh to visit Sheikh Bandagi. Among them, Sheikh Sahta, etc. were included. These also due to the blessing and following him in the afternoon used to cover the distance from Lahore to Shergarh and back from there.

Shah Abu Ishaque did not use to wear any special Sufi dress. And whatever which will be provided by an invisible source which he will use to wear. Whenever he will use to go to shrine building, then without any options people who will walk on the impression of the footprints. Sheikh Ishaque Sehata who was a person of knowledge and pious and prominent personality of time.

He has much devotion and love with sheikh bandage. He used to come to Shergarh from Lahore to visit Sheikh Bandagi by feet. One night Shah Abu Ishaque went to shrine building after performing Tahjud supererogatory prayer. Then at that time Ishaque Sehata also followed behind that personality of perfection very fast. At the morning time upon hearing the sound of the steps of Shah Abu Ishaque one black cobra snake, which was on the road and while showing his hood he began hissing there. So Shah Sahib told him in a loud voice. "Oh careless and unwise." Upon hearing this he put his head on the road. When Shah Abu Ishaque went away from there. Then Ishaque Sehata who was following behind him and said to him that "What is the reason for the warning to the snake in the condition of engrossment.?" He said that sometime there will be prevailed some condition on the Darwesh persons. So for this reason at that time and at that place, there will be required for all creatures and animals to obey and follow them. And all of them fulfill their orders. That snake at that time was refusing to comply with my order at that place. So no doubt by scolding him I was causing him falling down in the restoration.

Hazrat Abu Ishaque when he will be coming from Lahore and when he will be presented muskmelon to him in the summer season if that will be found and sweet and fine quality musk watermelon then at that time he will be put it in his handkerchief and with it he will reach to Shergarh in some hours and present that it in service of Hazrat Bandage.

It's tradition, it mentioned that in Lahore there was one person and whose name was Mohamed Jhula and who was an atheist and belongs to the religion of atheism there. And he did not believe in the natural act of the man. He was removing the rope of obedience and he used to wander in the grasslands without bridle there.

He made disciples in Lahore to such persons who were ignorant. And there will find around him, useless persons. In this way, he has affected there. The atheist sect belongs to ignorant persons. These people did not believe in the payment of Zakat tax and prayer.

Hadrat Abu Ishaque by wisdom has shown that an atheist person the righteous path.

By the way, there is came discussion about an athiest person. On the hand of Hazrat Abu Ishque , many thousand people were repenting and get advice and followed the righteous path of the Islamic religion. Due to lots of his favour many hopeless and worried people were able to get their desire and wishes. Regarding his generosity and asceticism which was spread at all sides. He was perfect and having excellence in knowledge and action. The look of the spiritual master was given him such

position that so, for this reason, the persons of status will feel before him in lower rank and in the helpless condition. His capital was a love of the spiritual master. So, for this reason, he uses to live in the lost condition in the love of the spiritual master. Such of his condition was available to him in away from him. He uses to live always in the condition to sacrifice his life and present his life in the name of his spiritual master always. There was an available favour of Hazrat Dawud Bandagi for him even for every minute. He did not use to spread his foot toward Shergarh. When there will come talk of about the holy personality of Hazrat Dawud then he will make ablution of the heart by his tears, then he will use to take the name of the Sheikh on his tongue with such intoxication and with much respect and meekness. He used to say that Sheikh's name is sweeter than sugar candy and much curable. At his residence, there will be a rush of the visitors and there will be continued day and night offerings and presents. Helpless, poor, needy and indigent, support-less persons who will get food supply from the silt of his house. The persons with problems and worry will be benefitted by his favour of his tongue. One person, Ishaque Sehata told him that "All persons used to take money and grains, which were received in his presentation. And his children were living always in the condition of meager and insufficiency and even they will face difficulty for the bread and dress. So it is reasonable that the share of money and grains as per their requirement which should be given first to the members of the family and then after that remaining amount and grains should be given to poor and needy persons. "

Shah Abu Ishaque said that “Be calm if there will be no power of option of indigence with them, then they can opt for them involuntary indigence with them and which is also good.”

The caliphs of the capital City of Lahore they did not have a good opinion with Shah Abu Ishaq with them and at that time they were following the policy to oppose him here. When those caliphs and disciple have come to Shergarh from Lahore. At that time Sheikh Bandgi was sitting on the throne of favour. When all of them have kissed his foot, then he was asked by them “What is there is news about our Ishaque.?” They said that “We used to meet with him less there. And except Sheikh Bandagi we do not recognize there.” Upon hearing this there prevailed upon his face feeling of unlikeness for this reason. He said that “You people have wrong thinking. While living of Abu Ishaque in Lahore coming from all of you to Shergarh is only for the sake of difficulty and problems of the destination in the journey. And in the majestic voice, he said to them that to meet Abu Ishaque and because meeting with Abu Ishaque is equal to meeting with Dawud.”

Then those people have envious on the fate of Shah Abu Ishaque. And they regret in this matter. The Sheikh of time Hazrat Dawud Bandagi who have given such honour and special award to him. And in this say he was informed of them his real position and status for this reason.

Upon exactly two years of the death of the Hazrat Dawud Bandagi, Shah Abu Ishaque left this mortal world on 6th Muharram in the year 684 Hegira which is corresponding to 5th April in the year 1575. And his grave in Maznag in Lahore,

which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave.

When you uplift then one will be in the happier condition
 The pride of ego, which will be in the nameless always
 There will be a blow of the winds of love every time there
 The house of love which will be habituated for all time

The grave of the Hazrat Abu Ishque's caliph of the Hazrat Sheikh Qari Shamsuddin Quaderi is in G.O.R., on Golf Road in Lahore and which is very well known even today for the fulfillment of desires and wishes of the persons who visit his grave.

The list of Hazrat Abu Ishque's caliphs are as follows.

- 1.Syed Mahmood Ali Shah Jilani
- 2.Syed Barkat Ali Shan Jilani
- 3.Syed Peer Alam Shah Jilani
- 4.Syed Ifetaqar Shah Jilani
- 5.Syed Ahmed Ali Shah Jilani
- 6.Syed Hussain Shah Jelani
- 7.Syed Amir Shah Jilani.

The present working custodian of the shrine of Hazrat Abu Ishque is Syed Ejaz Ali Shah Jilani with whom the compiler of the Urdu book was met with him in Lahore. The custodian is a person of sincerity and humility in nature.

The details of the graves which are adjacent to the tomb of Hazrat Dawud Bandagi

On the grave of Hazrat Dawud Bandagi there was a great tomb constructed and about its construction, it was mentioned details in the previous chapters. Inside of this heavenly tomb there has done fine work of decoration with much perfection and skill of the lime work. As this mausoleum is one of the rare monuments in the country which has calligraphy and tile work in the painting style of the work and fine construction of the artwork and which attract the lookers there.

On all four sides, the verse Fatha is engraved with fine artwork on the walls. And in this tomb in the center position, there is the grave of Hazrat Dawud Bandagi. And on its right and left side there are more 17 graves are there. In which most of the graves belong to custodians of the Hazrat Bandagi. At the foot side of the central grave, there are some graves of his relatives are situated. On all graves, the names of the persons are there and on the grave of Hazrat Dawud Bandagi there is written '*Sheikh Ibrahim Dawud Bandagi Taqva Al-Kirmani*' in the bold letters. In the tomb there are two internal doors are there and one is in the north direction and another is on the southern side. This heavenly tomb, which is having a great artwork and which is great work of the skilled workers, which its self speak that it is a great art of expert persons who build the grandeur tomb. So there will be peace and comfort upon seeing it. The eight octagonal tomb building was built on the platform. From the area of the octagons, there were built the walls and on it and also

there were constructed 8 arches. On the arches, the building of the tomb was built. On the central main entrance, there were written the following verses which are excellent artworks in the grand tomb.

ان الله وملائكته يصلون على النبي يا ايها الذين
آمنوا صلوا عليه وسلم تسليما

On the outside walls on their heights, the following inscription is there.

جل قدر الله الودود
جل قدر الله ذى المقام المحمود
جل قدر الله المعبود
جل قدر الله ذى الشهود
حيّ احد

The grave of the honourable women

With adjacent to the tomb of Hazrat Bandagi in the southwestern direction, there is one tomb in which the graves of of the women of the honorable and respectable family are there are who were having pure conduct and character and the permission of the entrance is allowed to women only. In this tomb, there are situated 10 graves of the women. In the tradition, it is mentioned that in the center there is the grave of the hounrable wife of Hazrat Dawud is situated. Also, 9 graves which belong to the family of the Dawudia's pious and holy

women are there. Inside of the tomb work of glazed tiles fixing is again being in progress. This building is also very old.

The holy grave of Bandage Sheikh Syed Rahmatullah Shah Aali Jah

Adjacent of the tombs of women on the high hill the tomb of Shah of the faithful's grave is situated there. And which is visited by a large number of people there. He spent his whole life in the in sacrifice and faithfulness of his younger brother. He was a great person of courage and as well as person of patience and a man with courage. There is possibly envious of his high level of the link of relation. On one side, there is the grave of the elder brother of Hazrat Dawud and at the other side, there is the grave of the father of Shah of generosity and charity's Syed Khairuddin Shah Abul Mali is situated and his name is Bandage Sheikh Syed Rahmatullah Shah Aali Jah. On the grave of Bandage Sheikh Syed Rahmatullah Shah Aali Jah, there is an available ordinary type of roof there. And which is not matching his greatness and position of holiness. The compiler of the Urdu biography was surprised to see that such a person of great qualities did not have a tomb over his grave. Because all relatives are well known for his great services. His great personality is the preface of the family of the Dawudi.

The graves in the compound of the tomb

In the compound of the shrine building of Hazrat Dawud Bandagi in the outer side, there are available graves on the platform on the western side there available two graves of his great and famous caliphs are there. And who were special

reliable and devoted persons of Hazrat Dawud Bandagi. Among them there is one grave of Hazrat Bandagi Shah Kamal and other grave is Bandage Sheikh Abdul Wahab. These two caliphs were the holiest persons of miracles and firmness. They have spent their whole life under the shadow of their Sheikh as well as in his service and has spent a life in faithfulness. On these great persons in the world, the visitors show their devotion and supplications on the graves of these holy persons.

In the compound of the shrine, there are available some other holy graves. On the outside of the tombs of the women, there is the grave of the grandfather of Syed Mohsin and whose name was Syed Nawazish Ali. And which was constructed with nice stones. At the entrance of the tomb of Hazrat Bandage there is the grave of the 19th custodian of shrine Hazrat Maqdam Syed Mohammed Abbas Taqvi. And on the grave, there was constructed a big beautiful tomb there. The boundary of this grave is very beautiful. There were available names of 12 Imams (The 12 Imams have Divinely guided leaders from the lineage of Prophet Muhammad (s.a.w) on the tablet. Maqdam Syed Mohammed Abbas has two sons and the names are as follows.

1.Syed Ali Abbas Kirmani. 2. Syed Hussain Abbas Kirmani.

There are also available some more graves in the shrine area of the tomb. And among them, grave of the Peer Motiyan Valai is much envious.

How lucky are those persons who buried in the area of the shrine of the Hazrat Dawud Bandagi.

Chaman Pir graveyard

From the distance of a half kilometer of the tomb of the Hazrat Bandagi there is old graveyard is situated in the eastern side and in this old graves two sons of Hazrat Bandagi are buried there and their names are as follows.

1. Sheikh Syed Adam

2. Sheikh Syed Azam

Near the mausoleum of the Hazrat Bandagi, there is one old central mosque is situated and that mosque's administrative president is Miya Ashraf and in whose company the compiler of the Urdu book has visited this graveyard. In this grave on one platform, there are 3 graves are situated. And two among them belong to the sons of the Hazrat Bandagi and about the other one there are different tradition is known, but there is no confirmation of the source in this matter. I have recited verse Fatah on these two graves of the sons of the Hazrat Bandage Sahib there. And these two sons have died at an early age. And their annual Urs ceremony is held every year.

There is one tradition that these two children were playing in one place with the same age boys and at that time Shah Muqim's conveyance was passing from there. And who was riding on the back of the tiger and he was passing from there so, for this reason, there was a crowd of the people which was gathered there. The sons of the Hazrat Bandagi who were sitting on the hill and at that time they have given order to the hill to move so for this reason it began moving from there. Upon seeing this scene Hazrat Muqim was asked them who are you then have said that they are the sons of Hazrat Bandagi. When about this

miracle Hazrat Muqim was told to Hazrat Bandagi so for this reason he has become in a condition of majestic. And for their entire lives, they have become victims of the majesty of Hazrat Bandagi. And Hazrat Bandagi did not like the miracle. In the compound, the two graves of the sons are situated thereon prominent place. And about 74 numbers of other graves of small boys are situated there in line by line in the area. And which certify the tradition which is mentioned as above. All these graves are situated on a platform in a prominent place.

The End.

